LEVEL ONE

# THE CHRISTIAN ENDEAVOR WORLD

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Pacific School of Religion Gas Mar 65
1798 Scenic Avenue
Berkeley, California 94709

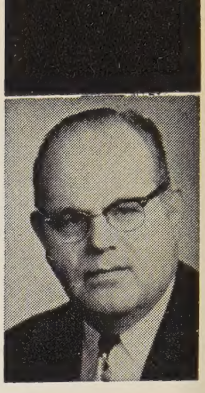
PACIFIC SCHOOL OF RELIGION

FEBRUARY, 1965 March Ready-for-YOUth Resources

In this issue —


- Dallas Personalities ..... 3
- News and Views 5
- Resources: For Counselors Only ..... 6
- Junior High Topics ..... 7
- Senior High — Young People's Topics ..... 15
- Young Adults and Adults ..... 23


## WORLD'S UNION PRESIDENT CAPTIVATES METHODIST YOUTH



# THE PUBLISHING DEPARTMENT

## BY THE GENERAL SECRETARY

**Harold E. Westerhoff**

In 1882, just a few months after the first Christian Endeavor society was organized at Williston Church in Portland, Maine, the first Christian Endeavor pamphlet was published. In the fall of 1882 the first book on Christian Endeavor by Francis E. Clarke was published.

In 1886 the first publications of the United Society of Christian Endeavor, predecessor organization of the International Society, were copyrighted. In 1889 the first publication-manager was appointed.

All of this is history but it is more than history. It is the story of the foundation-laying for present publishing activities of the International Society of Christian Endeavor.

Beyond pamphlets and books, the activity has embraced countless numbers of helpful items for unions and societies, for churches and workers with youth.

About Christian Endeavor materials, a leader of one of the contemporary great publishing foundations recently wrote: "You have a veritable treasure house of priceless materials for young people in Christian Endeavor publications down through the years." Materials prepared and distributed by the International Society have been used worldwide. Many have been translated into other languages.

One of the constant complaints of adults associated with youth, and indeed of youth themselves, is the scarcity of good materials. Good materials flow daily from 1221 East Broad Street, Columbus, Ohio. They are as readily available as postal delivery can make them.

Constantly new materials are being provided. The best of the traditional materials undergo steady revision and reprinting. Presently there is an editorial assistance program using Dr. Delno W. Brown and centering around educational secretary Rev. Christian A. Tirre. Some 21 items are in various stages of development. The target date for completion is June 30, 1965.

Some of the more recent releases, revised or totally new, include: "The Lookout (Membership) Committee in Action," "Interest Finder," "What Is the Consecration Meeting?" and "Jesus, Our Saviour and Friend."

Along with helpful resources and materials is an endless variety of novelties, jewelry, sportswear, and other useful articles. A complete catalog is available on request.

Carl F. Herrmann, long-time associate identified with International Headquarters, is manager of the Publishing Department. Alert to the needs of societies, unions, churches, and workers with youth, inquiries to him will bring ready responses and immediate help.

The foundation-laying is history. The structure of the Publishing Department has been built over the years. It has been built to serve.

## *Coming Events*

**February**

**2—Christian Endeavor's 84th Birthday**

**7—Christian Endeavor Day 1965**

Contact: International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216

**13—Pacific Regional Conference, Portland, Oregon**

Contact: Mrs. Etta V. Berger, 5550 N.W. 185th Avenue, Portland, Oregon 97229

**March**

**25-28—Oregon Convention, Portland**

Contact: Dorothy E. Howes, 303 Davis Building, Portland 97204

**Pray for these Christian Endeavor events!**

**COVER CLUES**

Bishop Clyde W. Meadows, president of the World's Union, captivated these Methodist youth with his first-hand reports of global Christian Endeavor work. He was conference preacher at the Central Illinois Conference where they served as ushers.

THE CHRISTIAN ENDEAVOR World

FEBRUARY 1965
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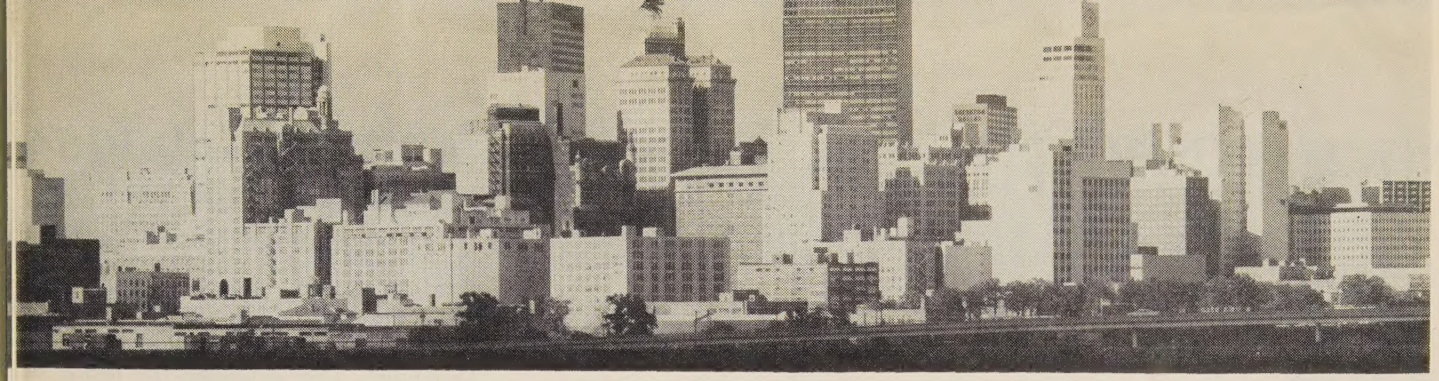
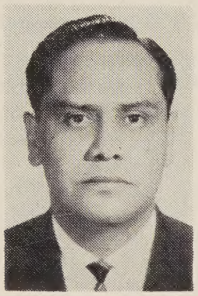
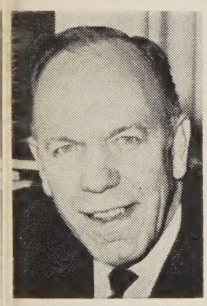


# DALLAS PERSONALITIES

Arch J. McQuilkin

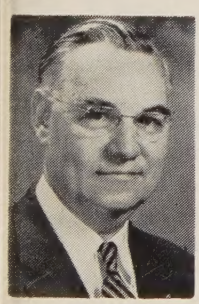


Rev. Abel Clemente V.



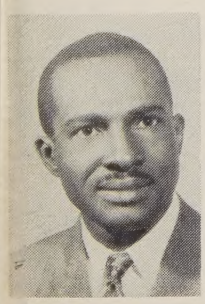
Dr. Perry E. Gresham

Dr. Daniel A. Poling

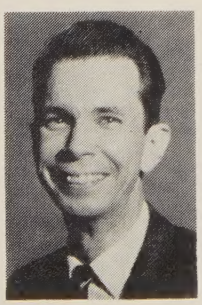


Bishop Clyde W. Meadows

Dr. Abraham K. Akaka



Rev. Andrew White



Robert C. Ross

Outstanding Christian leaders with a real message will be featured at the 48th International Christian Endeavor Convention in Dallas, Texas, July 6-10.

Speakers for the evening mass meetings include the president of the International Society of Christian Endeavor, Arch J. McQuilkin, who will give the keynote address at the opening session on Tuesday night, July 6. It is expected that 2,500 delegates from throughout North America will attend.

Rev. Abel Clemente V., of Mexico City, will speak on Wednesday night. Mr. Clemente is permanent secretary of the General Assembly of the National Presbyterian Church of Mexico. He is also pastor of Prince of Peace Presbyterian Church in Mexico City, where the 3rd Pacific Area Conference of the World's Christian Endeavor Union was held in 1960. Mr. Clemente has held many offices in Christian Endeavor and it was through the movement that he was called to the ministry.

Thursday evening's speaker is Dr. Perry E. Gresham, president of Bethany College, Bethany, West Virginia. Dr. Gresham was president of the International Convention of Christian Churches 1960-61. He is the author of several books and his articles and poems have appeared in many leading journals. He is a member of the Authors Club of London and frequently spends his summers there.

Speaking Friday evening will be Dr. Daniel A. Poling, honorary president of the World's Christian Endeavor Union. He is editor of CHRISTIAN HERALD magazine, the author of a number of books, and widely known as a speaker. He has been an active leader of the Christian Endeavor movement for more than fifty years.

Bishop Clyde W. Meadows will be the speaker at the great closing session Saturday evening. He is currently serving as president of the World's Union and is bishop for the east district of the Church of the United Brethren in Christ. In 1964 he journeyed around the world, meeting with Endeavorers in many countries. He plans to visit the British Isles April 14-28.

Wednesday through Friday mornings the daily Quiet Hour will begin the day. These sessions will be held around the breakfast tables and will be led by Dr. Abraham K. Akaka, pastor of Kawaiahao Church, Honolulu, Hawaii. This church, often called the "Westminster Abbey of the Pacific," was the headquarters for the 4th Pacific Area Conference of the World's Union last summer. The choir from this church toured the United States the summer of 1954, when they participated in the World's Convention in Washington, D.C., and again last summer.

Leader of the Communion service Saturday morning is Rev. Andrew White, executive secretary-treasurer of the Division of Christian Education of the African Methodist Episcopal Church of Nashville, Tennessee.

Convention singing will be directed by Bishop Clyde W. Meadows. At the organ will be Robert C. Ross, minister of Memorial Christian Church of Palestine, Texas. Mr. Ross is a former associate president of the International Society and also served as educational secretary and citizenship director.

Scores of educational conferences will be offered each morning. Other convention highlights include the Prayer Service Tuesday afternoon led by Timothy J. Kribs of Harrisburg, Oregon, who is chairman of the Dallas Program Committee; delegation meetings and the Texas state convention Friday afternoon; the Junior Convention on Saturday; and the Christian Witness Parade Saturday afternoon. Each day at the luncheon hour there will be fellowship and fun directed by Arch J. McQuilkin. Toastmaster for the banquet Friday evening is Charles C. Meek, president of the Texas Christian Endeavor Union.

Convention sessions will center in the Statler Hilton Hotel, located in the heart of Dallas. Convention delegates will receive special rates under an economical "package plan" which covers all meal and hotel room costs.

# "IT MAKES ME FEEL LIKE SHOUTING"

Along with her $15 Annual Membership a long-time giver wrote: "When I read my copy of THE CHRISTIAN ENDEAVOR WORLD it just makes me feel like shouting, because I know what Christian Endeavor has done for me; what I am today I can thank Christian Endeavor for."

How many others have voiced the same testimony for the way God has used Christian Endeavor in their lives. In every walk of life, not only in the work of the church, but in business and industry, in education, in government, in the arts, people have said Christian Endeavor works.

Our writer concluded by saying: "I am a rootin' for Christian Endeavor." Join the rooting, will you. You may become an Annual Member at $15 . . . an Annual Member with your own Doubling at $30 . . . a Sustaining Annual Member at $50 or more. Several generous friends of Christian Endeavor are making plans to "double" any Fifteen Dollar memberships received before February 28.

If Christian Endeavor makes you feel like shouting, shout during this Membership Mobilization time.

# ADDITIONAL 1964 HONOR SOCIETIES

Organizations listed below contributed to the Membership Mobilization of the International Society of Christian Endeavor by participation in the 1964 Society Roll Call during November and December. This completes the listing of honor societies for last year.

Both groups listed have received a certificate with a blue seal, representing a gift of $15. Groups contributing $30 receive red seal certificates, while gifts of $50 or more merit gold seals.

Sagamore Christian Endeavor Alumni, Massachusetts

Philadelphia County Christian Endeavor Union, Philadelphia, Pennsylvania

Honor societies in the 1965 Society Roll Call will be listed in future issues of THE CHRISTIAN ENDEAVOR WORLD.

# Hurry! February 15 Is Deadline!

February 15 is the last day to mail entries in the 1965 Citizenship Awards Program.

During the last year have you as a young person written an article or editorial or given a talk on Christian citizenship? Or perhaps you have prepared a poster or cartoon or used a photograph as a Christian witness in your community. Then you may be eligible to enter the Awards Program.

During the last year has your society sponsored a citizenship activity? Your group may then be eligible to compete for the awards offered in 1965. The Albert H. Diebold Awards for both individuals and societies total approximately $1,500 in cash, trips, award emblems, plaques, and certificates.

All individuals and societies which have completed a Christian citizenship activity, begun after May 31, 1964, are urged to rush entries to Christian Endeavor Headquarters. Fill out the official entry form, attach the necessary materials, and mail at once by first class or airmail. Entry forms were printed in the January issue of THE CHRISTIAN ENDEAVOR WORLD.

Each entry must bear a postmark dated no later than February 15 and must reach the International Society of Christian Endeavor in Columbus, Ohio, by 9:00 A.M. Friday, February 26, 1965. Winners will be announced April 26.

### Christian Endeavor Week Photos and Reports

The story of Christian Endeavor Week 1965, with photos of various activities, will appear in the March and April issues of THE CHRISTIAN ENDEAVOR WORLD.

Complete reports of events planned by societies and unions, along with good black and white pictures, should be sent to editor Phyllis I. Rike, 1221 East Broad Street, Columbus, Ohio 43216. Deadline for the March issue is February 4; for the April issue February 26.

# "SOUTH OF THE BORDER" 1965 TOUR

Christian Endeavor's International Fellowship Tour to Mexico and Guatemala July 6-25 will be more than a vacation. The tour is tailored to Christian Endeavor with Christian Endeavor contacts all along the way.

"It will be a people-to-people experience," says Harold E. Westerhoff, tour director, "And it promises to be one of the best investments of your tour dollars, too."

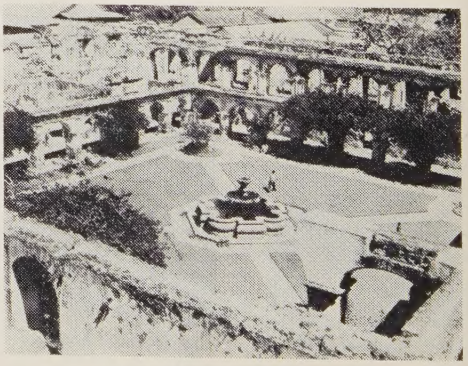
The tour begins with arrival at the beautiful Statler Hilton Hotel in downtown Dallas on Tuesday, July 6. Tuesday through Saturday the tour party will share in the International Convention, enjoying fellowship and inspiration.

On Sunday, July 11, the tour party will depart for Guatemala, Yucatan, Mexico. This exciting tour includes the most beautiful and thrilling sights of the ancient Mayan country of Guatemala, the important Mayan ruins of Yucatan, the beauties and wonders of Mexico City and its environs, with a climax at the Island of Cozumel, just a few miles off the Yucatan Peninsula in the Caribbean.

The tour will conclude when the party arrives by plane in New Orleans on Sunday afternoon, July 25.

At present published rates the all-inclusive cost is $810. A deposit of $200 will secure a place in the tour party. For further information write to Mr. Westerhoff at 1221 East Broad Street, Columbus, Ohio 43216.

**SANTA CLARA RUINS in Antigua, Guatemala. This beautiful convent of Clarisas nuns was solemnly inaugurated in 1700 and destroyed by the 1773 earthquake.**

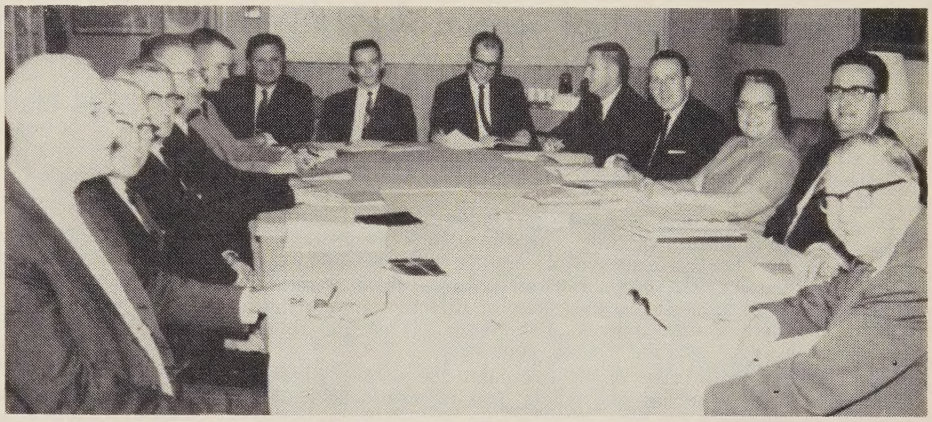


# NEWS AND VIEWS

• At Ranipet, South India, a devout Christian Endeavorer, Dr. F. Zwemer, a young American surgeon, is joyfully giving his life ministering to the spiritual as well as physical needs of the people of the area, and the lepers in particular.

He has developed a technique in surgery to deal with the leper's "claw hand." In recent months he has performed successful surgery in taking a piece of tendon from the lower part of the leg and transplanting it to the forearm, threading it under the 'bracelet' of the wrist, splitting it into five strands, and tieing it to each of the fingers. This is a tedious process. About a half-day is required for this operation. In a few weeks, however, the patient is able to use his hands normally.

Bishop Clyde W. Meadows met Dr. Zwemer while visiting India last year and saw the success of his work with lepers.



INTERNATIONAL SOCIETY Executive Committee met in the Jones Room at Christian Endeavor Headquarters, Columbus, Ohio, during its October 1964 sessions. Clockwise (from left) are Merritt L. Smith, Dr. Allan J. Blair, Frank P. Wilson, Rev. Clair E. Beatty, Bruce Vliek, Dr. Daniel K. Poling, Earle W. Gates, Jr., Ralph E. Robrahn, Rev. Ray Zimmerman, Clyde Sherk, Frances M. Becker, Rev. Christian A. Tirre, and Arch J. McQuilkin. Next Executive Committee meeting is March 19-20.

Photo by Alice M. Oswald

THREE PRESIDENTS at a recent meeting in Ontario include Florence Zimmerman of Fort Erie, re-elected provincial union president, with Arch J. McQuilkin (left) of the International Society and Bishop Clyde W. Meadows, World's Union.

• Christian sympathy to Mrs. F. Arthur Sheldon of Sherwood, Nottingham, England, on the sudden death of her husband in November. He was a member of the Finance Committee, treasurer of Area II, and a trustee of the World's Christian Endeavor Union. Through these tasks he joined hands with many around the world in the important work of Christian Endeavor.

• New honors are coming to Conrad K. Clippinger II, of Covington, Ohio, the 1964 Endeavorer of the Year. He won first place in the district finals of the Prince of Peace Contest in December and will receive a gold medal and a trip to New York City for a week's educational seminar.

• Christian Endeavor's outdoor posters are on display across the United States and in Ontario, courtesy of many poster plant owners. Endeavorers are urged to look for these colorful posters in their area and then write notes of appreciation to the local poster plant.

• Atlantic City will again be the site for the Middle Atlantic Regional Conference. Dates for the 1965 sessions, again to be held at the Hotel Madison near the Boardwalk, are April 23-25. James R. Westerhoff is regional vice-president.

• Pacific Region state and local union officers are urged to participate in the regional conference February 13 in Portland, Oregon. Contact Mrs. Etta V. Berger, International Society vice-president, for complete details. Plans include a class on "Better Meetings."

INDIA ENDEAVORERS at left participated in a Leaders Training Course at Dosda, taught by James D. Isaac, traveling secretary of the India Union. The course was arranged by Rev. G. H. Jones of the New Zealand Baptist Mission at Dorchoi, Tripura State. The Lushai-speaking leaders from the Jampui and Kailasahar Presbyteries represented 17 village churches.

# FOR COUNSELORS ONLY

**by Gordon McMordie, General Secretary of Pennsylvania Christian Endeavor Union**

*What is the task of a counselor?* It is to aid in the development of youth: the development of their personalities, their knowledge, their leadership potential; and to relate them to Christ and the Church.

To accomplish this aim you will be required, as a counselor, to spend great quantities of time with the young people within and outside the Christian Endeavor society. It is important to the success of counseling that you, if at all possible, have no other assigned duties or interests in the church. Effective sponsorship requires devotion of time, talents, and energy. "This one thing I do" must be your attitude toward your task.

Most of your work must be done behind the scenes, hidden from the view of the society and others. You are not to be in the limelight, to dominate the floor, or otherwise to seek for recognition or praise. Your real satisfaction comes as you witness young people grow in Christ.

There are basically three areas of development in which the counselor operates and with which you should be familiar: PROGRAMING, LEADERSHIP POTENTIAL, AND SOCIAL RELATIONS.

## Programing

The area upon which most counselors concentrate is planning programs. Good meetings are essential to the success of any Christian Endeavor society. Nothing can kill enthusiasm quicker than a program which falls "flat." The counselor provides the guiding and stabilizing influence required to insure consistent worthwhile meetings.

Always it must be remembered that it is the young people's program and that counselors act primarily as resource persons. The meetings should be planned by the young people, prepared by the young people, and presented by the young people with adult supervision. This means that you will be involved in every phase of program development, but that the meeting will be *their* program.

Help which you should provide includes:

1. *Suggested materials*—THE CHRISTIAN ENDEAVOR WORLD, Guide for ACTION, and other related materials for both topics and devotions. Beginning with the Bible compile a list of good sources of program materials.

2. *Meeting ideas*—suggestions which stress the importance of creativity and novel or different-type meetings. Call attention to the use of audio-visual aids. Secure some of the many "Idea" books marketed for this purpose.

3. *Techniques and know-how*—the folder "How to Lead" and books concerning how to speak in public. Explain how to conduct a society business meeting. Point out both the big and the little things that make for good meetings and topic development.

## Leadership Potential

The development of leaders is another area of the counselor's concern. A counselor should always have a clear vision of what a young person can become. Try to see youth not as they are but according to the potential which they possess. Young people need to be encouraged to do the difficult and to seek to attain higher goals. Their abilities need to be channeled into paths of useful service for Christ and the Church.

Contrary to popular belief, leaders are not born; they are trained. Your task is to discover the innate abilities of every person within the society and to attempt to develop them to their fullest capacity. In this process you must be careful not to favor the many-talented individual and neglect the one-talented person. Many great leaders of the Church and the world have been men or women of few talents but who have used them wisely.

The counselor works closely with all the officers and committees through which the society functions. As you meet regularly with them you can instruct and influence them. You should insist that a time be set for officer training as well as that all things be done "decently and in order." Slovenly and haphazard ways, manners, and work should not be accepted, and steady improvement be required.

The Church today owes much of its great leadership to a personal commitment to Jesus Christ made in a Christian Endeavor society and to the training, inspiration, and encouragement received therein. Counselors should consistently hold up before the young people the challenge and opportunities of Christian service.

## Social Relations

Perhaps the most difficult and neglected area in which the counselor operates has to do with social relationships. Many avoid this area completely, desiring not to become involved in matters considered by some to be purely personal in scope.

Among the purposes of Christian Endeavor are several of great social significance. They include: (1) the young person's personal relationship to Jesus Christ, (2) the young person's personal relationship to the other young people within the Christian Endeavor society, and (3) the young person's personal relationship to the society (nation and world) of which they are a part.

Young people must have a proper relationship to Jesus Christ before they can adjust to and have proper relationship in the other areas of social concern. Through prayer and use of the Bible a good counselor can help young people to know the real joy of salvation in Christ and of a committed Christian life.

Quite often young people are "cutting" or cruel to one another. They also like to travel in gangs or cliques. Christian Endeavor strives to increase their mutual acquaintance. It begins within the local church-related society and then branches out through the various state or provincial unions to the International Society and finally to the World's Christian Endeavor Union.

Getting young people to meet other young people, getting them better acquainted, and teaching them to work together is a vital part of the counselor's task. You must be willing to share in their joys and their sorrows and to offer counsel, when requested, in their personal problems. Remember never to betray that trust or confidence which a young person places in you. Be a good listener. Nothing should be too great or too trivial to receive your attention.

Every person should feel welcome and a part of the society and participate wholeheartedly in its activities. The counselor should check frequently the rotation of responsibilities and interest of the members. Tact must be employed in getting the timid to do things and in arousing the interest of the indifferent. Only as young people learn to adjust socially in the society will they be able to take their rightful place in the social society into which they are growing and must enter.

*The task of a counselor is never done.* To be effective, one must learn to be patient, understanding, and persevering. It costs something to be a counselor, but the rewards are great as you see young people mature and develop into men and women of strong Christian faith and outstanding Christian leadership.

Topics FOR JUNIOR HIGHS

Topic 2 in a Unit: Home Missions

# Outreach to the Unreached

**Matthew 9:35-38**

## For Publicity

On a large poster board or bulletin board fasten a map of the world. Insert a smaller map of your own state or province or country. Place a still smaller local map on the poster in the center. Pinpoint your own church area. (*You may use a small flag or a colored star.*) Attach pictures of young people of other races than your own.

Print the topic title and time and place of your meeting and display so that the meeting is given the best publicity. Also give topic to your church secretary for inclusion in the weekly church bulletin.

The finest of all publicity is a friendly, warm, personal invitation to newcomers or visitors who attend your church for the first time. This should not be the responsibility of only the Lookout Committee.

## Our Aims

1. To try to put into practice some of the knowledge gained from last week's meeting on this same topic as today's.

2. To stress that our compassion for others should take the form of action to help them, especially to help them to know the Saviour, Jesus Christ, the best Helper.

## Preparation

Retain any room decoration ideas from last week.

Choose the two participants in the dialogue and rehearse with them at least once.

If the missionary quiz is to be written, prepare slips marked 1-10 for the answers, or mimeograph the entire quiz so that lines may be drawn to complete the quiz.

Invite the soloist as least a week in advance.

Check with the Missionary Committee of your church for names of missionaries the church supports and obtain pictures of these, if possible.

Prepare areas for buzz session.

The Lookout Committee should contact any visitors who were present for the first part of this topic. Phone or write suggesting they will not want to miss part two. Be on hand to give them a special welcome when they return for the second time. (*So often we greet a first-timer with great enthusiasm and then leave him on his own the next time.*)

Check with a few members of the group during the previous week to find out if anyone is following through on last week's suggestion to search out any needs in his own community that the group might consider at this meeting.

## Leader's Opening Remarks

Since last week I've found myself thinking more about how we can reach others for Christ. Tonight we should get all kinds of ideas and really be inspired to be "doers of the word and not hearers only."

## Resource Material

*Erasing the Color Line,* A Living Faith Pamphlet available at Westminster Book Stores

*See to Read,* available from The John Milton Society, 475 Riverside Drive, New York, New York

*Larry Can't Grow Up* (concerning mentally retarded children), available from Shepherds, Inc., Union Grove, Wisconsin

## Missions Quiz

*(This quiz may be either on the chalkboard, with volunteers drawing a line to match the missionaries with their countries of service, or it may be a written quiz.)*

### Suggested Program

Pre-Prayer Service, conducted by the Missionary Committee chairman
Call to Worship: Isaiah 45:22
Hymns: *Jesus Saves; Lord, Speak to Me, That I May Speak*
Scripture Reading: Matthew 9:35-38
Prayer
Welcome to Guests
Announcements and Offering
Leader's Opening Remarks
Missions Quiz
Special Music: *Then Jesus Came* (Solo)
Quiet Hour Emphasis: Show pictures of any missionaries in whom your church has a special interest and pray for missionaries named
Dialogue: *Compassion That Does Something*
Three Talks on the Topic
Buzz Session
Leader's Closing Talk
Hymn: *O Zion, Haste,* third stanza given special mention
Benediction

MATCH THE MISSIONARIES

1. William Carey—New Hebrides
2. Roland V. Bingham—China
3. Adoniram Judson—Nigeria
4. Hudson Taylor—India
5. David Livingstone—Africa
6. James Patton—Burma
7. Jonathan Goforth—Ecuador
8. Mary Slessor—China
9. Betty Stam—Sudan
10. Jim Elliot —China

*(Other missionaries, known to your group, may be added to this quiz.)*

ANSWERS

1. India
2. Nigeria
3. Burma
4. China
5. Africa
6. New Hebrides
7. China
8. Africa
9. China
10. Ecuador

## Dialogue: Compassion That Does Something

*(A girl and a boy with a Bible in their hands approach the front of the room, talking as they come.)*

BILL: I just noticed something I had never thought of before. It's right here. *(He points to his open Bible.)*

KAY: Let me see. What is it?

BILL: Well, remember, lots of times we read about the mobs of people coming to Jesus. But here *(he indicates a verse*—Matthew 9:35), we see Jesus going to them. Why, do you suppose?

*(Continued on next page)*

*(Continued from previous page)*

KAY: That's easy. Jesus wanted to reach everybody. Read the end of the verse. They were sick people. They couldn't come to Him. So He went to them!

BILL: You're right, of course. Nobody was bothering to bring these poor folk to Jesus. But that's not what impresses me the most about this Scripture. It's the next verse.

KAY: *(Reads Matthew 9:36 slowly and aloud as though searching for Bill's meaning)*

BILL: D'you get it? It's that word *moved.* Christ didn't just stand like an interested spectator on the sidelines. Neither did He hand out cheery advice and counsel at this point.

KAY: That's for sure. He *did* something about the problem. Not like some people I know. They have pity all right, but no compassion.

BILL: There's a difference! Hadn't thought about that either. How would you explain the difference?

KAY: Let me see. I guess you could say that *pity* just feels bad; *compassion* finds a way to help. Pity says "I'm so sorry" to the hurt or hungry little kid. Compassion puts on a bandage or hands him some food.

BILL: Then is that why our Lord used sheep and their shepherd to illustrate this crowd? Sheep without a shepherd in that country would never make it. They'd starve to death—if the wolves didn't get them first.

KAY: *I* like what the Lord says about the harvest. He makes it sound such a sure thing. As though we just can't miss if we only go out to reach the unreached.

BILL: And look, would you, at what His instructions are. That's for us. We're on the Missionary Committee.

KAY: *(Looks at the verse Bill points to—Matthew 9:37)* Hm! I don't see any instructions, Bill. Oh yes, I do. *Pray.* Is that what you mean?

BILL: That's the first thing. But notice that after the disciples see what Jesus sees, He tells them to pray. Know what? Jesus must have known they would *answer their own prayer*—and go themselves.

KAY: Then would you say that first we have to try to see other people's needs as Jesus sees them and then pray that we can do something to help?

BILL: Right, Kay. It's so clear, it's a wonder we didn't see it long ago.

## Talks on the Topic

*(Speaker may add to information in his talk, by consulting an agency in the local area.)*

FIRST SPEAKER: I have been amazed to learn that in the United States and also in Canada, some 400 mentally retarded children are born every day. This makes for tremendous problems. Statistics show that one out of every eight persons in these two countries is affected to some degree by this problem in their families.

Can we do anything? It has come to our attention that these retarded children are just as keen about Sunday School as any of us, maybe more so. Some of them just live for Sunday. At Sunday School they have friends; they won't be laughed at. They'll sing and be happy and listen to stories about Jesus who loves everybody, even boys and girls like them who are slow to learn things.

Maybe if we did some inquiring and then asked our pastor if a class could be formed in our church, we could even be helpers sometimes.

Did you know that "mentally retarded" is like your body growing but not your mind. It isn't a sickness; it's a *condition.*

SECOND SPEAKER: We hear a lot about "senior citizens." They used to be called "old people." I've been asking around our community and I found out that nobody goes to *(can you insert the name of some institution in your community?)* to sing to the old people or to tell them about the Lord Jesus. It seems sad to think of them getting older and older and not being ready to meet the Lord, especially when we might be able to help them. Can't we do something to help them?

THIRD SPEAKER: What seems to be a big problem is the new people coming to our area. Some of them hardly speak English at all. They will never really be a part of our kind of life until we can understand each other. Maybe we can do something to help the kids our own age. We could even use the Bible, or at least the New Testament, to help them learn to read English. That way we would be helping them in two ways.

## Buzz Session

Divide the group into as many smaller units as seems practical. Have each unit appoint a secretary to report on its discussion and any decisions reached. After a prearranged length of time, come together as a group and ask the secretaries to share the findings of the various units.

Some thoughts that might be suggested as "starters" for the units are: 1. Getting in touch with the Welcome Wagon representative in your area and making a friend of her. Tell her you have a genuine wish to be a help to newcomers, but you don't always know who and where they are. Discuss this possibility. 2. Sharing your Sunday school literature, take-home papers especially, with shut-ins. Discuss how you can contact them. 3. Sending to tract societies for foreign language pamphlets to give to newcomers. Discuss some of the ways to make this effective.

## Leader's Closing

As a result of our two-week topic, surely our eyes have been opened to see what Jesus sees in our own community and to try to do something about it. Let's pray that we will not be guilty of having only pity, not compassion.

## Illustration

Jean Allison is a missionary nurse in India. But long before she went to work among the village women and children far from her own country, she "had compassion" on the people right around her own home. Jean was not more than eight years old when she invited four or five neighbors into her house and shared her Sunday School stories with them. She encouraged them to learn a few Bible verses, and she told them how to receive Jesus as their Saviour.

Later she continued the same kind of "compassion" by spending her Sunday afternoons helping in a downtown mission for underprivileged children. Many of them were newcomers to her city, and often they were new to the country. They spoke a different language. It took patience and love to try to teach them about the love of God for them.

Even now, although she works full time as a missionary nurse, she uses part of her small allowance to help retarded children in her own country.

## Daily Bible Readings

M. Mar. 1 The Twelve Sent Forth Luke 9:1-6
T. Mar. 2 Two by Two Mark 6:7-13
W. Mar. 3 Fields Ready to Harvest John 4:35-38
T. Mar. 4 Laborers Needed Luke 10:1-12
F. Mar. 5 An Important Task James 5:19,20
S. Mar. 6 A Witness among Friends Mark 5:18-20
**Sun. Mar. 7—Topic: Outreach to the Unreached Matthew 9:35-38**

Comments by Mrs. Ernest A. Lockerbie of Huntington Beach, California

**Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from the new CHRISTIAN ENDEAVOR SONGS. This book, with an attractive orange and black krome-kote cover, contains 138 songs and hymns and 20 responsive Scripture readings for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216. Price: 60c each, $6 per dozen, $48 per hundred.**

Topic 1 in a Unit: Participating and Leading in Worship

# Does Worship Have to Be Boring?

**Psalm 84**

**Our Aims**

1. To gain an appreciation of what true worship is.
2. To know the prerequisites for a worship experience.
3. To sense the joy in dedicating self as the natural result of experiencing God's love and forgiveness.

## Publicity

If you have access to a duplicating machine, prepare invitations to the Christian Endeavor meeting, to be passed out at the morning worship service, which read something like this: *Why did you come to church this morning? Do you know? Come to Christian Endeavor tonight and find out.* The leader and topic with the hour for opening could then be announced. A poster with the above caption could also be prepared.

## Worship

*Bible*: Read Psalm 84 and other selected passages such as Luke 22:19,20; Psalm 139:23,24; and I Corinthians 11:27,28.

*Story*: Before the Boston Art Museum is a statue of a naked Indian astride his standing pony. His eyes are lifted; his hands are raised to the Great Spirit. It illustrates one of man's major moods—worship.

*Feature*: Call for brief testimonies on moments when members felt they were truly worshiping God.

## Talks on the Topic

### What Good Is Worship?

What good is worship for the living of a life? Should we have a moratorium on worship? Worship feeds no mouths, scrubs no clothes, moves no tonnage.

No, and neither the mass meeting on the night before the game or the coach's words between halves move the ball a single inch—or do they? The sales conference puts no signatures on the dotted line—or does it? Climbing a tree when you're lost in the woods can get you nowhere—or can it?

How would you answer a person who says, "Sunday morning is my time to get much-needed rest" or "Church going is out-of-date with my social set" or "I can find many more interesting ways to spend my time" or "I don't like the minister and therefore the service is boring" or "Why should I go and worship with hypocrites?"

### Why Public Worship?

A writer on worship says, "There are some who think that religion in the future will consist of good works abroad and bedside prayers at home." But then he adds, "Admirable, it includes that much!" But man is a social being. He is "a member of a family, a society, a community," and "for his highest joys he seeks fellowship." Religion is or should be man's highest joy; hence, this statement applies to public worship.

Man also seeks self-expression, but we do not gain much satisfaction in expressing ourselves when no one is around; so again man can express his religion best at a time when he worships with others.

Again, the building or room in which we worship has a great influence. In the home the chairs, tables, and pictures have other associations. In the church every part of the building has religious association. This makes it easier to worship in a church than in the home. There is no doubt but that religion would soon sink into mere form or pass out of existence entirely if public worship would not be maintained.

A minister who was new upon his field noticed that the young people were not attending the worship services of the church. He presumed that they stayed away because they had no understanding of what worship is or how helpful it might be to them. So he enlisted a half dozen of them to join with him in a project of worship. Together they studied the meaning and purpose of worship. They evaluated various materials such as calls to worship, hymns, creeds, Scripture readings, poems, responses, prayers, anthems, and offertory sentences. Then they began building worship programs. In doing this it was natural for them to attend worship. This project grew in interest until 25 young people were uniting in it. Now the youth of that church enter joyously into the worship of God.

### Better Worship for Better Living

This heading is a chapter title in Professor Fiske's *The Recovery of Worship*. In this he states that mere lip service is not worship. Carelessly singing hymns or glibly reciting the creed is not worship. "Even kneeling with external devoutness is not worship unless you really put your heart into it. Worship is easy to counterfeit, while one is at church; but the deception ultimately appears in character."

If people worshiped better they would live better. Is one who attends church worship in this spirit made better or does he become weaker? Do you think that the public worship service ought to be improved and beautified? Would this tend to make better Christians? *(Discuss these questions.)*

### What Helps Our Worship?

1. *Hymns.* Probably one of the first means of worship was through the use of hymns. It is a sad mistake to let the choir do all the singing. There should be much of congregational singing, as we can generally enter into the spirit of a song much better when we take part than when we listen to it. Everyone should sing when a hymn is announced. The leader should not let anyone stand or sit with a closed mouth if he can prevent it.

2. *Prayer.* We seem to come closer to God in prayer than in any other religious exercise. But when we take part and do the praying ourselves it is a greater aid to worship than if we only listen.

3. *Worshipful surroundings.* Dusty pews or pulpit or table, dimly lighted rooms, shabby looking walls all detract from worship. Our churches are beginning to see that they must have edifices that are houses of worship rather than meeting houses. The Christian Endeavor room likewise must be cheerful and worshipful. *Is ours?*

*(Continued on next page)*

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4. *Quietness.* John Foster said that if he could touch mankind with one spell it would be clothed in the words "Be quiet."

### To Know Worship

*Ask the group to number the following possible elements in a worship service according to relative importance in their estimation. You might use (1) for less important, (2) for important, and (3) for more important.*

The Prelude ( )
The Praise Hymn ( )
The Offertory ( )
The Prayer Hymn ( )
The Postlude ( )
The Consecration Hymn ( )
The Anthem ( )
The Responsive Reading ( )
The Choral Responses ( )
The Scripture Lesson ( )
The Offering ( )
The Pastoral Prayer ( )
The Call to Worship ( )
The Sermon ( )
The Benediction ( )
The Altar Call ( )
The Testimony Meeting ( )
The Creed ( )
---------- ( )
---------- ( )

From the following types of services, guide the group in choosing one type of each pair suggested. Base the choice on (1) helpfulness, (2) worshipfulness, and (3) general appeal.

Formal service ( ) or
Informal service ( )
Emotional service ( ) or
Intellectual service ( )
Mass meeting ( ) or
Intimate fellowship ( )

### Preparation for Worship

Preparation for true Christian worship is a tremendously important factor in the attainment of proper worship attitudes. Our experiences immediately prior to worship have a great influence upon our worship attitudes. Let's look at a few examples.

1. Tom spends his time, before going to church on Sunday morning, teasing his sister. Frequently it is necessary for his parents to punish him for his misbehavior. Many Sunday mornings he is perfectly still in church because he is seething with inner resentment over the punishment he received that morning.

2. Jim works right up to the very last minute on his latest jet model, before leaving for Sunday morning worship. In church he is quiet because he is mentally working out new plans for better models.

### Questions

1. Do the parts of the worship service in the church, other than the sermon, contribute to worship? What parts contribute in what ways?
2. What mars the spirit of worship?
3. Are the devotional meetings of our Christian Endeavor society real worship?
4. What could we do to improve the spirit of worship in our devotional meetings?
5. What could we young people do to improve the spirit of worship in our church service?
6. Do you think that a person who does not attend church worships?
7. Do those who go to church by radio really enter into the spirit of public worship?
8. How could the average worship service be made more helpful?

3. Joe's case is different. He uses his extra time on Sunday morning for his Quiet Hour. Of all days of the week, the Quiet Hour is most important for Sunday. Joe is able to enter into the spirit of worship with his fellow Christians and receive help from the hymns, prayers, and sermon because he has prepared himself for the hour of worship.

### Where Are Your Manners?

Many things commonly observed in churches fall under the heading of bad manners. Reading Sunday school papers during the worship hour is a common practice. Whispering, chewing gum, writing notes, and drawing pictures are out-of-place when we are gathered to worship God. The writer of Ecclesiastes has said, "Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven, and you upon earth; therefore let your words be few" (Ecclesiastes 5:2, Revised Standard Version). Sometimes young people use the worship hour as a time to go through their wallets or purses, examining an endless number of papers, pictures, and trinkets. Coming late to either Sunday school or worship service is not good manners either.

### Bad Manners Hurt God

It is possible to have bad manners in the very act of worshiping God. Perhaps these manners are not observable by those around us, but certainly they are known by One more important than all others—God Himself. Let us consider our attitudes in the various parts of worship.

What are your thoughts while the hymns are being sung? Do you follow the words in order to understand their meaning, and do you ever experience something of the feeling which the hymn writer must have had when he wrote the words? Or is your singing like a record worn smooth with much playing, empty of all meaning and feeling? Is it good manners to sing words without thinking of what they mean?

The pastoral prayer should become *your* prayer. The purpose of public prayer is to lead the entire congregation in prayer. Our minds should concentrate upon the words of the person leading in prayer so that his prayer becomes ours.

### Worship Begins

A story is told of a youth who attended a Friends meeting for the first time. After the group had remained silent for a quarter of an hour, the visitor turned to his neighbor and asked, "When does the service begin?" The Quaker replied, "The service begins when the meeting ends."

Thus, the truest meaning of worship is found in the hours and days which follow the event of worship.

### Overcoming Boredom

If worship seems boring to you, use these procedures. Some are sure to work for you.

1. *Relaxation.* Commit to God all your tensions, frustrations, anxieties, and unanswered questions. Lay them aside as a shabby old coat. Don't wear that tattered garment into His presence! Give Him a relaxed mind, soul, heart, and body as you worship Him.

2. *Concentration.* Shut out distractions. Refrain from going to the drinking fountain, visiting, writing notes, chewing gum, back-door watching. Overcome wandering thoughts. Set your mind on God!

3. *Expectation.* Do not be surprised if God comes. Rather expect Him. Plan on getting a blessing—reach out and receive it. You will not go away empty.

4. *Participation.* Enter into the singing. Let your heart pray during the pastoral prayer. Tithe your income, with generous offerings each week. It is *your* church!

5. *Flexibility.* Don't tell God how or when to bless you. Just be open, drinking in every word, prayer, song, act.

6. *Appropriation.* Take hold of something you hear or see or feel or think—and make it your own. It's from God to you!

### Daily Bible Readings

M. Mar. 8 Trust in the Lord Proverbs 3:1-12
T. Mar. 9 We Know Him I John 5:12-21
W. Mar. 10 Your Father Knows Matthew 6:1-8
T. Mar. 11 O Lord, My Strength Psalm 19
F. Mar. 12 He Must Reign I Corinthians 15:12-28
S. Mar. 13 Bless the Lord Psalm 103
**Sun. Mar. 14—Topic: Does Worship Have to Be Boring? Psalm 84**

Comments by Dr. Raymond M. Veh, editor of BUILDERS, Evangelical United Brethren youth magazine

Topic 2 in a Unit: Participating and Leading in Worship

# Practical Steps in Worship

**Psalm 119:9-16**

## Our Aims

1. To give specific help in private devotions.

2. To suggest a plan for Bible study and help in reading and understanding God's Word.

3. To have a pattern for prayer.

## Publicity

Make a clock on a large round-cut cardboard. The hour and minute hands can be fifteen minutes apart. Letter on the clock's face: *Is your Quiet Hour satisfying? Talk about it at CE tonight.*

## The Worship Service

HYMNS: *Break Thou the Bread of Life; Breathe on Me, Breath of God*

PIANO SOLO: "The Heavens Are Telling" from *The Creation* by J. Haydn

TESTIMONIES: What has helped me most in observing the Quiet Hour

## Talks on the Topic

### A Study of the Psalm

The Psalmist is meditating. He is engaged in his daily devotions. No definite desire is stated other than that intimated in the answer, namely that the Lord heard his cry. Communion with God was sought just for the sake of that communion.

The result was a delight in doing God's will. Some people have just enough religion to make them miserable. They know they must do God's will and they do it, but they find no happiness in it. Life should be a joy because of our religion. Our daily devotions likewise should be done not from a sense of duty, but because we delight to do them.

### Worship Is Important

Worship indicates that to which we ascribe highest worth. It is "*worthship.*" If you put money first, you worship the almighty dollar! If things, gadgets, machines in this technological age are most important to you, you are a materialist. If your girl friend or boy friend is first in your life, you worship that person. On the other hand, if you worship God, you put Him first. You come into the sanctuary of the church. You sit quietly. You wait in reverence. You pray. You bow down before your Creator. You feel that there is something bigger than you are. You give thanks to a God who has saved you from sin! You worship! So worship shows what you value, what you put first, the center of your life. Certainly it is important.

Again, worship is man's way of responding gratefully to God who made him. Worship is the creature responding to the Creator. Worship is opening the heart's door to God.

Not long ago a teenager wrote: "Worship in the church offers me a chance to show God how much I love Him. He gave me the whole week; the least I can do is give Him back an hour each week by coming to worship Him and listening to His word. It gives me a glad feeling to be able to come to worship Him with my family and friends and to be able to express my joy in song. In this house of God I find peace and serenity in the midst of a busy world. It is a symbol of God's presence; it is a place where I can show God how much I love Him."

Worship is "life's most rewarding habit." Doctors tell us that every beat of the heart is followed by a pause. Soldiers march fifty minutes, rest ten. "There is a little garden of reverence that needs watering once a week." But what happens? Does worship make any changes in life? Indeed it does.

Having received the forgiveness of God for sin, we go forth cleansed to live more worthily. We have met God, and we go forth inspired to do His work in the world.

### Sources of Spiritual Food

There are three places where a Christian youth may expect to find spiritual food: (1) in the public, corporate worship of the church; (2) in family worship; and (3) in his own private devotions. Each has its rightful place in the fabric of the Christian life.

The great mass of youth, however, eke out a spiritual existence on an hour's diet each Lord's Day morning. A considerably smaller group has the added advantage of daily spiritual "snacks" at the family altar. But the little band of Christians in whose life a vital spiritual power is manifested are those who regularly feast each day upon the bread of life in periods of personal devotion. It is this last which, more than anything else, means the difference between a mediocre and a truly victorious and fruitful Christian life.

The people in this last group can say with the Psalmist, "Thou preparest a table before me . . . my cup runneth over." They have discovered what Jesus meant when He told His disciples, "I have meat to eat that ye know not of."

How, then, may one gain this experience of the daily fellowship with God? The *first* prerequisite, of course, is that we must have had a genuine encounter with Jesus Christ. He said, "No man cometh unto the Father, but by me." This encounter is genuine if it has resulted in a really changed life—if from being proud, self-sufficient, self-righteous persons we have discovered and acknowledged that we are "sinners saved by grace."

The *second* requirement is that we must be ready and willing to persevere until we form a daily devotional habit. It is even more true in the spiritual than in the natural realm that whatever is of lasting and real value may be expected to cost something. It must be paid for, partially at least, in the coin of time and habit. This is where so many Christians fail.

The deeply satisfying experience of worship comes with practice. It is an art, like the ability to play a fine musical instrument, or to handle skillfully the delicate instruments of the surgeon. We cannot expect to become adept over-

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night, nor in a few weeks' time, though if we are in earnest we should begin to realize returns on our investment almost immediately.

The *third* necessity is the determination of the time of day best suited to our required schedule, the opportunities for privacy, and our personal needs. There is not the slightest doubt but that the best time for the majority of Christians is immediately upon arising in the morning. This was Jesus' established custom.

The *fourth* prerequisite is that we should be familiar with and utilize the most important elements which rightfully belong in a daily devotional period. Basically, these are three: Scripture reading, meditation, and prayer; and this is the normal order in which they should come. In Scripture we listen to God speaking. In meditation we consider what God has said and more specifically what God is demanding of us. Then in prayer, after we have listened and pondered, we reply to God—laying the interests and concerns of our hearts before Him.

### The Materials of Worship

Some of the materials of worship are:

(1) Music, hymns, chants

(2) Prayer

(3) Scripture

(4) Stories and talks

(5) Symbolism

(6) Offerings

(7) Art and beauty

(8) Inspirational literature

(9) Drama

(10) Ceremonies and rituals

(11) Light and color

*(Give instances of how you have used these in worship.)*

Briefly, personal and private worship should also include the four basic ideas of praise, confession, God's Word, and our response. Private worship can become, as some church worship clearly is, a lopsided situation in which the worshiper is continually asking, seldom confessing, and infrequently listening to God's Word. Private worship can most easily become one-sided because there is little passed on to us traditionally. Therefore, in your personal worship, be most careful lest your worship become deceitful and shallow.

**Questions for Discussion**

1. Is it possible to have daily devotions in our busy, strenuous life?
2. Should we stop for daily devotions when there is an unusual amount of work to do that day?
3. When is the best time of day for daily devotions?
4. What should be done about family devotions when visitors who do not have such devotions are present?
5. Will public worship ever take the place of private daily devotions?

One of the greatest dangers confronting us in the Quiet Hour is the danger of becoming mechanical. You may, without thinking, pray the same prayer each day, until it has no more meaning to you than a nursery rhyme. Bible reading can become so mechanical that your eyes pass over letters and your lips form words, but you fail to understand with the heart and mind. Such mechanical practices are the usual result of one's feeling that the Quiet Hour fulfills a duty or divine demand, rather than that it is a privilege of talking with God. To revise an old saying, for those who look upon this time as a duty, "Reading a chapter a day keeps the devil away."

### Vary Your Procedures

Variety in methods of materials will help to prevent mechanical worship. Most important of all is to approach this hour seriously and thoughtfully, expecting to receive help. You must realize that you are entering into conversation with the King of kings. Think of God as you think of Christ. When you form your prayers of praise and petition and read God's Word and the words which others have written about Him, do so expecting to receive help for the day just ahead. It would be wise occasionally to read a prayer from a book of prayers or to write out your own prayer during the Quiet Hour.

Simply to be still is not our goal, but to be still in order to know God. Numerous guides are available for direction in the Quiet Hour. Current translations of the Bible are useful for young people to use in their devotions. Devotional books by various writers and devotional magazines such as *Upper Room* and *Power* are also excellent.

A special place for the Quiet Hour is helpful. Your own room will probably be the best. Some young people arrange worship centers on a table or dresser top in their rooms. Many enjoy going out-of-doors in the summer months, early in the morning, to some secluded spot. Perhaps your church is unlocked in the early morning. Some churches have small chapels for such purposes, but the sanctuary is the most appropriate for private worship. Certainly these are not suggested as shrines, but they will become places with which we associate memories of blessed moments and highest thoughts.

A disciplining of your time will be necessary if you establish a Quiet Hour as a part of your daily schedule. Your determination to keep this appointment with God will have to be as strong as your determination to attend the next high school basketball game or youth party. The Quiet Hour is as important to you as eating your breakfast or walking Jane to school or reading the next chapter in the current best seller.

If your approach to the Quiet Hour is sincere, rich experiences will come to you. These experiences will keep the Quiet Hour from becoming something forced or a meaningless habit. It will be a time eargerly anticipated from one day to the next. The person who cannot or refuses to be still must sacrifice the greatest thrill of his life—the thrill of knowing God!

A great Christian Endeavorer of the last generation, Robert P. Anderson, in his book *Practicing the Quiet Hour* challenges us: "A thousand things will hold us back. The clamoring world around us will demand our allegiance. Social duties will call insistently upon us. The struggle to earn a living will absorb much of our strength. Natural ambition to make good and to prove it in dollars and cents will allure us. Yet in spite of all it is possible to entertain this high resolve to know God and to see this aim before us and above us like a star in the sky. To pursue this search will not make us less able to meet the calls of life and perform its duties, but more able, for we shall have meat to eat that others know not of, and in the secret place of the Most High we shall find our strength renewed."

### Daily Bible Readings

| | | |
|---|---|---|
| M. Mar. 15 | I Was Glad | Psalm 122 |
| T. Mar. 16 | Out of the Depths | Psalm 130 |
| W. Mar. 17 | A Call to Worship | Psalm 117 |
| T. Mar. 18 | Praise the Lord | Psalm 135 |
| F. Mar. 19 | Early Will I Seek Thee | Psalm 63 |
| S. Mar. 20 | A New Testament Psalm | Luke 1:68-79 |
| **Sun. Mar. 21—Topic: Practical Steps in Worship** | | **Psalm 119:9-16** |

Comments by Dr. Raymond M. Veh, editor of BUILDERS, Evangelical United Brethren youth magazine

Topic 3 in a Unit: Participating and Leading in Worship

# When Worship Becomes Real

**Romans 12:4-13**

## Our Aims

1. To realize the basic values in worship.
2. To enhance our understanding of the various elements of worship.
3. To discover the joy of being a participant in a worship experience.

## For the Worship Service

PRELUDE: *Spirit of God, Descend upon My Heart*

HYMN: *O Worship the King*

OPENING SENTENCE—"Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . for my yoke is easy and my burden is light" (Matthew 11:28-30).

INVOCATION

SCRIPTURE: Isaiah 6:1-8. (Perhaps one could give a running commentary of the way these verses include the entire process of worship.)

HYMN: *Immortal Love Forever Full*

PRAYERS by several young people for a deeper appreciation of the opportunity of worship

SCRIPTURE READING: Romans 12:4-13

PRESENTATION OF THE TOPIC

HYMN: *Saviour, Again to Thy Dear Name*

## Publicity

On cardboard at left draw or paste cutout of a church spire. At right draw or paste cutout of a hymnal. Letter between the two: *Get the most out of worship. Learn how at CE tonight.*

## Talks on the Topic

### What to Use

"But, Mother, I haven't a single thing to wear!" These were the words that the writer and his brother would frequently hear their sister say. They would look in her closet and see that it was literally stuffed with dresses. Then they would rib her unmercifully for her complaints until their mother would come to the rescue with a little advice and guidance which would enable the sister to solve her problem.

"I can't find a single thing that will do for our worship service," the worship leader may feel inclined to say. Like the writer's sister, though, he may be surrounded by resources and need only a little guidance to lead him to a solution of his problem.

The usual situation today is that there is almost *too much,* rather than too little material. The first problem, then, consists in knowing how and what to select from this abundance.

Almost too much material? Yes. Let us take a look at some of the worship resources that the usual church has on hand. The Bible and concordance, which are basic worship tools, are present in the average church. So also are hymnals, books of poetry, worship books like *Christ and the Fine Arts,* and books of illustrations and devotional stories.

### The Good Church Member Worships

It was Saturday night and four young people sat before a fireplace listening to the snapping of the fire and munching apples. "How about going skating tomorrow morning?" Hal asked. "Grand!" piped Carol, but Janet said quietly, "I have another appointment." The group looked at her questioningly. Janet explained, "Personally I don't feel that I can afford to miss the worship service of my church. I need the experience of worship that the church offers in order to live for Christ."

Why did Janet feel that she needed to worship? What does worship do to us? A group of young people compiled the following list in answer to the question "What does worship do for you?"

gives a sense of peace (sins forgiven)
gives freedom
unifies personality
gives victory over temptation
renews strength
fortifies with power within
gives light on problems
brings spiritual food
gives understanding
re-creates our lost enthusiasm
kindles love
stimulates hope
strengthens faith
makes life seem worth living
sharpens our sense of values
restores the soul
holds us steady
lifts our ideals
gives moral determination

Surely such a list makes it clear that worship has to do with life!

### What Is Real Worship?

Webster defines it as being "courtesy or reverence paid to merit or worth." Someone has defined religious worship as giving God His worth. It is the response of the heart of man to the Spirit of God. It may take the form of prayer, song, meditation, reverent quietness, or listening. Probably we can better understand what worship is by noticing what it does.

### What Worship Does

1. *Worship gives ideal companionship.* We need companionship, but we feel that life is incomplete without a companion that "sticketh closer than a brother." We need a heavenly Father, and the companionship of this Father we receive through worship.

2. *It gives moral leadership.* We are often so helpless before the problems that face us, so dependent, so unable to

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do what we ought to do. We need some one, man or God, to tell us what to do. God, who gives us moral leadership, is revealed to us at the worship service.

3. *It assures man of the conservation of values.* How often do we say, "What's the use?" There seems to be no purpose, no value in life. And if there are values they seem to be temporary. But when we worship, there is somehow a value attached to every task and a feeling that these values will be conserved.

4. *A perspective of life is gained.* The minor details drop out and we see life as a whole, if we really worship. Our purposes are often distorted in the things that hold our attention through the week. But if we worship, our purposes are unified and placed in their proper relationship to each other. We view life not as so many conflicting elements, but as a unified whole.

5. *It provides for forgiveness and moral recovery.* When man faces God, he feels his unworthiness as Isaiah did when he saw God in the temple. Worship provides for the forgiveness of these sins that cause this feeling of unworthiness and the establishment of right relationships between God and man.

6. *It brings inner harmony and peace.* Through the busy activity of the week many complexes have arisen and we often feel out of harmony with ourselves. One cannot tell just what it is, but he feels irritated and restless. If he really worships, these complexes begin to unravel and his irritated spirit to become quieted.

7. *It quickens the spirit and gives an impulse to the will.* We leave a season of true worship with a new determination to do God's will and a new sense of energy tingling through our veins. A divine commission to some work or task seems to weigh upon us, and we feel the power to fulfill that commission.

### Participation in Worship

Soren Kierkegaard once suggested the idea that most people go to church as spectators. They sit in the audience and watch what goes on: the choir singing, the pastor praying, the Scripture being read. Kierkegaard suggested that rather we ought to go to church as actors. The congregation, the pastor, the choir, and the organist are all a part of "the play" and are all functioning in the service and participating on this entire stage before God. God is the audience, and we are the players.

The worshiper should approach worship expecting something to happen and expecting to be a part of that action. Anything achieved will be possible partially because of the willing involvement of the worshipers. Concentration, intensity of feelings and thought, and commitment are all a part of meaningful involvement. One cannot simply approach a worship service and sit back, relax, and expect God to fill him with the Spirit by some magical push-button procedure.

**Questions for Discussion**

1. When does a person worship?
2. Does he always realize that he is worshiping?
3. How do physical accessories help or hinder worship?
4. What are some of the most common distractions to public worship?
5. What values from public worship are not likely to be achieved in private worship?
6. What are some of the things to be guarded against in public worship?

One young person said, when he answered the question as to what worship does, "I don't know what worship is, but it makes me feel better when I go to church." This turned the question a bit, but it gives a good answer to the question as to what worship does to us. Worship fixes our minds upon the worthwhile things of life. It helps youth to catch a glimpse of the good, the true, and the beautiful. Naturally we feel better when we associate with good things in life.

Worship helps us to solve our problems. It tells us what is right and wrong, and it gives us the courage to stand for the right when we once see it. It gives us a feeling of oneness with God so that His strength and power become our own.

Worship brings us into fellowship with others. No one likes to live alone. Youth in particular crave fellowship. Everyone can and should worship alone at times, but worship is at its best when God's children are united in prayer and dedicated to His purpose. During these critical days, worship alone can unite mankind in one world-wide family.

What is worship? One writer answered it this way:

It is an artist thrilled by a new snow fall.

It is a baby asleep in a crib.

It is an arid land begging for moisture.

It is a wayward daughter being welcomed home.

It is two lovers, hand in hand.

It is a steeple reaching upward.

It is a light on a church window.

It is the petals of a rose, open to the bee.

It is the face of a bride at an altar.

It is a whole family in one pew.

It is an urchin, awed by a music master.

It is Time marching on.

It is my little soul seeking communion with its Maker.

It is any man, eyes uplifted in penitence and humility. *(Source unknown)*

### First in Worship

Evelyn Underhill suggested that all real prayer can be brought under the three heads of adoration of God, communion with God, and cooperation with God. And of these, adoration of God, the lifting up of heart and mind to the Eternal, should always be taught first. The first step in true worship is to lose ourselves and our relation to others in the objective praise of God. "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."

These lines by an unknown author stress this most important aspect of all our worship:

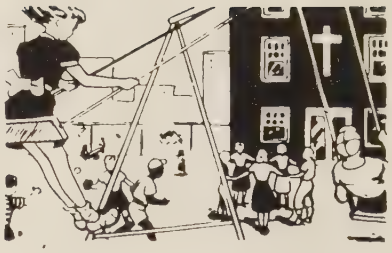
Worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore him—the Lord is his name.
Low at his feet lay thy burden of carefulness,
High on his heart he will bear it for thee;
Comfort thy sorrows, and answer thy prayerfulness,
Guiding thy steps as may best for thee be.
Truth in its beauty, and love in its tenderness,
These are the off'rings we lay on his shrine;
These, though we bring them in trembling and fearfulness,
He will accept in the Name all divine.

### Daily Bible Readings

| | | |
|---|---|---|
| M. Mar. 22 | Nearness to God | Psalm 34:1-8 |
| T. Mar. 23 | The Bread of Life | John 6:28-40 |
| W. Mar. 24 | Spiritual Food | I Corinthians 10:1-17 |
| T. Mar. 25 | Christ Walking with Us | Luke 24:13-32 |
| F. Mar. 26 | Him Only | Matthew 4:1-10 |
| S. Mar. 27 | The Hour Cometh | John 4:21-26 |
| **Sun. Mar. 28—Topic: When Worship Becomes Real** | | **Romans 12:4-13** |

Comments by Dr. Raymond M. Veh, editor of BUILDERS, Evangelical United Brethren youth magazine

Topics FOR SENIOR HIGHS AND YOUNG PEOPLE



Topic 2 in a Unit: Home Missions

# Social Problems of Our Community

Matthew 25:31-46

## To the Leader

This topic must have careful preparation if it is to be presented adequately. Be sure to assign your research topics well in advance and to check on the progress being made by those assembling the information.

This is an ideal time to bring in an outside expert: someone in a position of responsibility in law enforcement, local government, or a local social welfare agency. Be certain your guest knows the amount of time available to him *(and be as generous as you can in this, as he will know more than he could possibly cover)* and the types of questions your group is likely to ask, especially if statistical information is involved.

Many rental films are available to use with this topic. Among them are the following: *Christian Concern in Politics* (15 min., black and white, Concordia Films); *A World on Fire* (a church wrestles with social problems, 30 min., color or black and white, Cathedral Films); *For All People* (a local church's responsibility to its community, 30 min., black and white, Cathedral Films); and *In His Name* (a broken stained-glass window serves to awaken a church to the needs of the community, 40 min., black and white, Family Films).

Among printed resource materials are the following: *Man and God in the City,* Bruce Hilton (a study of how churches meet the needs of people in the city); *People, Land, and Churches,* Rockwell C. Smith, (social and economic concerns and mission of church in rural community); and *Voices of Mass and Capital A,* James Schevill (choral drama of the challenge of the city to the church). The above are Friendship Press publications available from the International Society of Christian Endeavor.

Ask your Missionary Committee to be prepared with a service or educational project to follow up this topic study: a visit to a rescue mission, a charity hospital or a nursing home, a city or county jail; a service project to provide volunteer help at one of these; or a project to visit with elderly and shut-in people of your church or neighborhood.

## Leader's Introduction

Christianity has often been criticized by the irreligious as "the opiate of the people," something to lull mankind into concentrating all his hopes on a future life and being unconcerned with the problems of life on this earth. Insofar as this criticism has validity, it must be directed at the followers of Christianity, not at its Founder. For, while Christ warned His followers to be "in" the world but not "of" the world, by constant example and teaching He showed us the responsibility which we must feel for relieving the suffering of those around us. Our Scripture reading tonight is but one of many familiar teachings about Christian love and concern for mankind.

Writers and religious leaders through the centuries have emphasized this element of the Gospel. As John Donne lay seriously ill in 1623 and daily heard the tolling of death bells in a nearby church as plague victims were taken to their burial, he wrote this meditation:

> *No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a manor of thy friends or if thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.*

In our own time Ernest Hemingway attempted to awaken this concern for the plight of the Spanish people during the Civil War of the 1930's by using Donne's line *For Whom the Bell Tolls* as the title for one of his most famous novels.

What of the church today? And what of the attitude of individual Christians toward the problems confronting their fellow men? The church is criticized today for fleeing both the declining countryside and the decaying city for a plush haven in the new suburban communities. *Is this criticism valid?* And what of the prosperous suburbs? Can they escape the social problems which beset older communities? Tonight we will examine the social environment in which our own church functions and attempt to assess our concern for "the least of these my brethren."

### Suggested Program

Pre-Prayer Service
Opening Hymn: *Saved to Tell Others*
Prayer
Song Service: *More Like the Master, In the Service of the King, Trust and Obey*
Announcements and Offering
Hymn: *How Firm a Foundation*
Scripture Reading: Matthew 25: 31-46
Leader's Introduction
Topic Presentation
Responsive Reading: I John 4:7-21 (19 in *Christian Endeavor Songs*
Closing Hymn: *Take My Life and Let It Be*
Benediction

## Research Reports

### Our Community

Give a brief summary of the history of the community in which your church is located: when it was founded; by what national and religious groups it was settled; its economic and social growth; its present industrial and commercial status; the economic and educational levels of its inhabitants; their means of making a living; the recreational, cultural, and religious facilities of the community.

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### Our Church

Give a summary of the history of your local church: when it was formed; its growth; its present membership and facilities; the scope of its activities and services; the economic and educational status of its membership.

## Research in Problems and Progress

### Educational Opportunities

Are public school facilities and curriculum adequate to prepare young people for job opportunities and effective citizenship? Are opportunities available for education beyond high school for adults and those not able to go away for college training? What educational opportunities are available to the handicapped? Are educational opportunities equally available to all groups of the population?

### Race Relations

Problems of the relations of those of differing races and national backgrounds beset virtually every community today. Even the community with a racial unity might well ask itself why its condition is so: does the community lack any attraction for newcomers, or are they systematically excluded? What is the racial makeup of your community? Do the races remain isolated from each other, mistrustful and suspicious? What is the result in your community of the universal demand for racial justice and equal access to all the rights of citizenship? Has your church been a steadying and constructive influence in the search for solutions to problems in this area?

### Law Enforcement

Has an atmosphere of respect for law been cultivated? Are laws enforced thoroughly and impartially? What of juvenile and teenage delinquency? Statistics on various types of crime and the percentage of solved crimes? Reckless driving? Teenage drinking? Gambling and vice? What is the reputation of your community in the eyes of other communities?

### Housing

What is the percentage of substandard housing in your community? Is new housing built in accordance with accepted standards of construction and planning? Is decent housing available to all segments of the population? Are there provisions in city codes to force owners of unsafe housing to put it in livable condition or demolish it? Are some landlords flourishing on the misery of their tenants?

### Questions for Discussion

1. How can we as Christian young people influence those around us whose conduct is verging on delinquency?
2. What can we do to welcome new young people to our area?
3. What are some likely reasons for the recent increase in crime among teenagers from prosperous suburban environments?
4. Can you name specific instances when a stand taken by a Christian young person has made a difference in a group discussion or activity?

### Care of the Aged

Are legal provisions regulating the operation of nursing and rest homes adequate? Are they rigidly enforced? Does the community make any effort to integrate into its life older people, especially those who must live without families? What opportunities for recreation and social life are open to this group?

### Public Health

What health facilities are available for those who cannot afford to pay for hospitalization and treatment? Are these facilities adequate to the need of the community? Are they competently staffed? Are there opportunities for volunteer service which young people could fill? Are sanitary and humane conditions prevalent in these facilities? Are equal services available to all who need them?

### Family Welfare Services

What are the statistics on marriages and divorces in the community? Is the church providing adequate training and counseling to develop the ideals and values, the maturity and unselfishness necessary to the building of enduring marriages? What factors seem to lie at the root of this problem?

Are services to needy families impartially administered? What community services are available to help families in trouble? Are these agencies staffed with trained personnel and provided with an adequate budget? Do there seem to be obvious abuses of these services? What could be done to correct such abuses?

## The Church and Social Problems

The impact of the Gospel on society is through the lives of individual Christians. The church that presents the Gospel message in its entirety will send forth Christians who found hospitals and orphanages and rescue missions, who do not exploit their fellow men economically, and who continually exhibit a concern for those less fortunate than they. Such a church will, out of the concern of its members, invest a part of its material resources in relieving the suffering of mankind. Such a church will strive to inspire and train its youth so that they do not appear on police rosters and in divorce courts. Such a church will be a light in a world of darkness, illuminating the way to Christ, who came that man might have life abundantly. Let us pray for the vision and the strength to make of our church such a light in our community!

## Leader's Conclusion

In our examination of our community, we have seen something of its history and the role of our church in its history, something of its reason for being, its present condition, and the problems which confront it. We have examined some of these problems and have seen the responsibility which we must feel as Christians to find solutions for them. We must not forget that it will be only through the love of Christ in men's hearts that they will learn to love their fellow men.

The fact that Christianity in many places failed to stir a compassion for the needs of mankind left a doorway for philosophies alien to Christianity which have promised man much, while enslaving him. When we reread Edwin Markham's warning given over sixty years ago in his poem "The Man with the Hoe," we can see his dire prediction coming true in many parts of the world. *(Read this poem at this point. It is available in most anthologies of American literature.)*

We must not fail Christ today by forgetting His example and His teaching of love for mankind and active, sacrificing concern for his needs.

### Daily Bible Readings

M. Mar. 1 Harboring Hatred Matthew 5:21-26
T. Mar. 2 Wicked Hearts Matthew 15:15-20
W. Mar. 3 An Unforgiving Spirit Matthew 18:21,22
T. Mar. 4 Management and Labor Relations Matthew 20:1-16
F. Mar. 5 Dishonest Merchants Matthew 21:12-16
S. Mar. 6 Corrupt Courts Matthew 27:11-23
**Sun. Mar. 7—Topic: Social Problems of Our Community Matthew 25:31-46**

Comments by Mr. Charles C. Meek of Arcadia, Texas, president of the Texas Christian Endeavor Union

**Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from the new CHRISTIAN ENDEAVOR SONGS. This book, with an attractive orange and black krome-kote cover, contains 138 songs and hymns and 20 responsive Scripture readings for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216. Price: 60c each, $6 per dozen, $48 per hundred.**

Topic 1 in a Unit: Participating and Leading in Worship

# I Must Worship

Psalm 42

## Guidelines to the Leader

This is the first of three topics on worship. This topic is to lay the foundation for the following weeks. It should make each Christian Endeavorer very much aware of the need for worship, give him the desire to learn how to worship, and stress the contribution he can make to and for worship.

This topic has a possibility for six speakers. It is good to involve as many as possible in your meetings, and this may be a good means of doing just that. This does not relieve you of your responsibility, for you must see that each speaker knows what he is to do and guide him in using the resources in this topic. Then too, it is your responsibility to introduce the whole subject of worship. May you have fine success in presenting this topic.

## Guidelines to the Counselor

Your position is an important one, and you should assume it seriously. Because this topic has an arrangement of six speakers, you should check with your leader early and assist in the planning. Offer encouragement and give counsel so that this may be a profitable meeting, as this is one of the most important areas of the Christian life.

Because young people often don't appreciate or fully understand worship, share with them your wise insights and counsel. Worship takes place in the formal church service, youth meeting, and Sunday School, as well as in personal devotions. Always keep in mind the subject of this topic—*I Must Worship.*

## Guidelines for Publicity

The topics for the next three weeks deal with worship. So it is advisable to make one poster with an emphasis on all of them. Worship is something we all do, whether it be of God or man. The poster could say: *Have you been worshiping lately?* What? *The Beatles, the new car, the Society, or God? Discover more about worship by joining the Christian Endeavor Society in its next three meetings.* Then go on to list the subjects of the meetings.

Be sure to state the time and place of the meeting. And if by chance the time or place should be changed, make the change known to all the youth involved.

## Leader's Introduction

Young people today are asking some very pointed questions about the church

and everything the church does. One of the elementary questions is that of going to church. *Why must I go to church?* After all, many times my mind wanders and I find myself thinking about what happened the night before or planning what I'll be doing tonight or tomorrow. There are even times when my mind draws a complete blank, and I feel more like sleeping than listening to some dry old sermon.

Sometimes I sit in church and really wonder why I'm there. I ask myself: *What is worship all about? When do I worship? Do I really need this in my life?* Then as I wonder I begin to see light in my thinking. As I think this entire matter through, I find that I must worship. The following speakers will tell you some of my thoughts as I wonder about worship. You must remember that worship is taking place not only in a formal church service, but also in Sunday School and our youth group meetings. But hear what I am thinking.

## Talks on the Topic

### Speaker I

*(This speaker deals with the natural urge to worship.)* There is within man a basic need to worship something or someone. From the earliest records of history we find that man adored and gave honor, praise, and respect to something. Often it was the sun which was the source of heat and light. Or it was the tree which provided protection for the life of the forest. There was and is in the deepest part of man's being a need to worship.

### Suggested Program

Pre-Prayer Service
Call to Worship: Psalm 107:1,2,9
Hymns: *Dear Lord and Father of Mankind, O Worship the King*
Scripture Reading: Psalm 42
Season of Prayer: Have a time of silent prayer followed by sentence prayers
Chorus: *Into My Heart*
Special Music
Announcements
Offering and Offertory Prayer
Topic Presentation
Hymn: *All Hail the Power of Jesus' Name*
Discussion of Worship
A Glimpse of Next Week's Topic: Have someone pick out some interesting highlights from next week's topic and present them to the group
Benediction

But one must take note of the object of his worship. Some still worship silver and gold, while others worship talents and might. Christians are called on to worship God, for "Him only shalt thou serve." In fact all creation is called on to give Him due honor and glory (worship). St. Augustine expressed this well when he said, "O God, thou hast made us for thyself and our hearts are restless until they rest in thee."

Each person must look within and survey his own natural urge to worship. Then he must take careful note as to what are the objects of his worship, noting that worship is a need in each life. Each of us must face this need squarely and honestly.

### Speaker II

I must worship because God commanded me to do so. This reason stands over and above the first reason given for worship. If one is going to have God as the object of his worship, then certainly he will desire to obey His command. Matthew 4 relates to us the temptation experience of Jesus in the wilderness. Out of this account there come some very pointed words in the matter of whether we should or should not worship. Read verse 10: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The verse leaves no doubt and no uncertainty as to our need to worship.

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This verse also confirms the object of our worship. "Thou shalt worship the Lord thy God." When we worship, do we see the object in right perspective? If as we worship our mind is centered on our God, then truly we will be able to worship aright, and we will find that there is a driving need to find ourselves in worship of God. We will worship not only because He commands it, but also because each of us finds it a personal necessity.

### Speaker III

Closely related with God's command for us to worship is our dependency upon Him. In worship we acknowledge our relience on God for all things. In this day and age with all our scientific advances man thinks he can live by himself and unto himself. If one stops and thinks about this philosophy of life, he will soon realize how ridiculous it really is.

Take as an example a basic ingredient of life—bread. Yes, you can bake it, but you are dependent upon someone else to grow the wheat, harvest the grain, and process it until it is flour. Then you are still dependent on other sources for the other ingredients which go into this very basic food of our life. The more advanced we are in life the more we are dependent upon each other, and the more dependent we should be on God. It is time we all worship God and in this worship acknowledge our reliance upon Him and claim His promises.

*Read Matthew 6:25,26.* This serves as a good illustration of the very point that is here being made. Consider other areas where we are dependent upon God, such as the weather, life, health, air, seasons, and many others.

We always need to be very much aware of God in life. When we count our blessings and see what He has done for us, truly we want to fall down before Him and give Him due honor and glory in worship.

### Speaker IV

One not only acknowledges God in worship, but there too he learns of the Lord. He receives instruction in the great things of the Lord. It seems that some folk think they can be taught by God without entering a church and worshiping Him. One must admit that often these persons are taught, but by the hard events in life when God speaks.

It was Mary who sat at the feet of Jesus worshiping Him and being taught by Him. *(Recall the event as it is recorded in Luke 10:38-42.)* Often men worship as Martha did and do not sit still long enough to be taught. Marthas may be those who today find themselves worshiping God in His house and trying to figure out what to have for dinner or if the house is clean enough if someone should come. Today there goes a call forth for Marys. I must worship, for it is then that I receive instruction from my God.

Isaiah was concerned for the people of God and was inspired to write to them concerning the matter of worship, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths . . ." (Isaiah 2:3). As one notes the command to go to worship to be taught, one also notices the result of this worship and learning experience: "we will walk in His paths." How can one know the right way unless He is taught and this occurs in worship? The only conclusion I can draw is that if I am to live the Christian life to its greatest extent, I must worship!

### Speaker V

Corporate worship is one of the means of Christian fellowship. This is a very practical aspect of life. Each person is not an island unto himself or herself. Just as one is not totally independent in his everyday physical life, so in his emotional and social needs man is not independent. Men stand in need of each other! Loneliness is a prevalent problem in our day and has been throughout history. Men have always gathered together in fellowship. As Adam lived in the garden he was found to be inadequate by God. So He made man a helper, a person with whom Adam could communicate and have fellowship. This aspect has grown as society has grown, and it is still a very basic element in life.

Another aspect about fellowship is that there is always a common denominator in fellowship. It seems that likes attract. Those interested in basketball will be found at basketball games and find that they can have a fine time discussing this sport, which to them is a common denominator. With Christians this spiritual fellowship is found in the church. As God's people worship there is a feeling of real kinship, of wonderful unity, and real Christian fellowship. For here are folk who are willing to bear one another's burdens, to rejoice and weep with the joys and sorrows of their fellow man. I must worship, for there I find Christian fellowship.

### Speaker VI

I must worship, for Christ is the center of worship and in Him all the needs of man are satisfied. As one thinks of the matter of worship, he finds that the object is most important. Today we have seen that we must worship, and we have heard reasons why. For us as Christians the reason I have given is of utmost importance. *Christ* is the center of worship.

*Call on each and every one to think of what Christ has done, for them personally and for the group, church, or family.* The entire life of Christ stands as an example of giving; from His birth to His death He gave, and each one must be aware that He still gives. His salvation is so rich and so free, His mercies are new every day, His grace is sufficient for all. With Christ at the center truly each of us will want to worship.

But maybe Christ isn't the center of your life. Maybe all the things in the Christian life are foreign to you. Meet the Saviour and say yes to His call, and make Him the center of your life. He then will be the center of your worship.

As if this isn't enough, we must hasten to say that He provides all our needs. It may not be the way we think they should be, but it is the way He knows they need to be. Christ stands throughout the ages as the great satisfier of men's needs. Has He satisfied yours? Are you grateful to Him for this? I must worship, for Christ is at the center of my life and in Him my needs are always and sufficiently satisfied.

### Daily Bible Readings

M. Mar. 8 Invitation to Worship Isaiah 55:1-7
T. Mar. 9 The Devil Seeks Worship Matthew 4:8-11
W. Mar. 10 Worshiping in Vain Matthew 15:1-11
T. Mar. 11 Worshiping the Creator Romans 1:18-25
F. Mar. 12 Worship Is Universal Acts 17:22-28
S. Mar. 13 John's Vision of Worship Revelation 4:1-11
**Sun. Mar. 14—Topic: I Must Worship Psalm 42**

Comments by Rev. Roger D. Vander Kolk, associate pastor of the First Reformed Church of Kalamazoo, Michigan

Topic 2 in a Unit: Participating and Leading in Worship

# I Learn to Worship

John 4:19-24

## For the Leader

The topic for this meeting is *I Learn to Worship*. There are various ways of learning. One is by absorbing lessons taught by reading or an instructor. Another is learning by doing. Either of these methods may be employed in developing this topic. The suggestions given below follow the first method. An alternative plan would be to construct an actual worship service patterned after the order followed in the morning services of your own church. This should include the elements of praise, Scripture reading, prayer, an offering, and a talk on a devotional subject. The program should be somewhat formal in nature. Mimeographed orders of service might be prepared and followed. During the service each one present should try to think about the significance of each part and truly commune with God throughout the program.

## Publicity

Use artwork which has some relationship to worship on posters or send out cards which follow this motif. Possibilities are such pictures as *Praying Hands* or pictures of people worshiping in church or of Jesus at prayer.

## Leader's Talk

When one becomes a Christian, it should mean the beginning of a new life for him. Too many people do not seem to understand this. Because they have followed a certain form of conversion they expect to go to heaven without any further concern or effort. They do not change their bad habits. They live like everybody else. They only go to church when they feel like it or there is nothing else to do. They let others do all the work in the church and pay its bills. They do not pray or read the Bible, and yet they think they are good Christians!

This is a mistake. When one is born that is only the beginning of his life. He must grow, learn to walk and talk, and develop in many ways if he is to become a mature man or woman. So conversion is the beginning, not the end of one's Christian experience. The new Christian also must grow in his understanding of what it means to be a Christian. While he enjoys certain privileges he must also accept obligations and be willing to do his part in the work of Christ. He must try to please God by doing his best to live a righteous life that is free from sin. He must also retain a strong personal Christian faith. If he is to do all of these things successfully, he must grow spiritually through constant association with other Christians and fellowship with God and His Saviour, Jesus Christ. The last is what is known as "worship."

## Talks on the Topic

### The Meaning of Worship

The English word "worship" is a combination of the adjective "worth" and the noun-forming suffix "ship." Thus, worship is the recognition of the dignity or worth of the One worshiped. It includes reverence or respect, adoration, and love. These elements are to be found in the Bible. The Hebrew language has no word for religion. Rather the idea is expressed by "the fear of the Lord." Yet at the same time the people of Israel were exhorted to "love" God. Hence, the worship of God is somewhat like the attitude which a child has for his father. He loves him. His father is his hero. He realizes that he is dependent upon him. Yet he does not consider himself his father's equal, but he holds him in great respect. So in the worship of God one has mixed emotions which he tries to express through the various elements of worship.

In worship one expresses his respect or reverence for God. He shows his appreciation for His help and goodness. He also prays for His continued care and for help in times of special need. But worship is a two-way street. It is fellowship or a common experience with God. The worshiper lives and talks with God much like a child does with his father. Therefore, worship should be a pleasant, happy experience.

### Two Kinds of Worship

Worship is of two kinds, private and public. The former usually consists of Bible reading and prayer. It may be done individually or in a small group such as a family. Although every Christian family should have some worship in common, on the other hand, each individual should also engage in prayer privately with God. The daily Bible readings published in THE CHRISTIAN ENDEAVOR WORLD are designed to

### Suggested Program

Pre-Prayer Service
Prelude
Call to Worship: Revelation 5:9,10
Invocation
Hymns of Praise: *All Hail the Power of Jesus' Name; Praise Him! Praise Him!; Crown Him with Many Crowns; The Church's One Foundation*
Prayer Hymn: *O Master, Let Me Walk with Thee*
Prayer

(The leader himself might well offer this prayer. It should be carefully thought out in advance and include address to God and petitions for proper concern for His worship and kingdom, followed by requests for the supplying of both the physical and spiritual needs of members of the society. The prayer should close with a reference to Jesus.)

Announcements (These should be kept to a minimum in view of the formal atmosphere of the program.)
Offering

(Have the offering taken in a formal manner by members appointed in advance. Include in the offering service a prayer and the singing of the *Doxology* when the offering is presented. The pianist should play an offertory.)

Scripture Reading: John 4:19-24
Vocal Solo: *Open the Gates of the Temple* (or some other number with worship as its theme)
Leader's Talk
Discussion of the Topic
Closing Hymn: *Abide with Me*
Postlude

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encourage regular devotions, as is the Christian Endeavor pledge which includes a promise to engage in Bible reading and prayer each day.

Public worship is somewhat like private worship, but there are differences as well. In addition to Bible reading and prayer it also includes praise, instruction such as a sermon, and sometimes the offering of gifts to God, and the Lord's Supper.

Public or corporate worship also differs from strictly private worship in that it is carried on with others as a group as in church. Therefore, the prayers offered in such worship ought not to be so much the petitions of the individuals who utter them as much as the expression of the aspirations and needs of the group which they are leading in that particular phase of worship.

Such worship has for its purpose the bringing of one into closer fellowship with God and Christ as well as his fellow Christians. It should help him think about God and enable him to sense more deeply His reality and presence. It should remind him of his indebtedness to God and his utter dependence upon Him.

The Christian needs such an experience if he is to grow spiritually just as regular meals are essential for his physical well-being. Regular participation in the worship services of the church is not only a privilege but also a necessity for the Christian.

### Aids to Worship

Through the centuries many aids to worship have been devised. While traveling from Egypt to Canaan, the people of Israel were instructed to construct a tent or tabernacle as a place of worship. Solomon built a magnificent temple in Jerusalem. Although the primitive church usually worshiped in private homes, early in the history of the church buildings were erected for this specific purpose.

Other aids to worship have also arisen. These include set ceremonies or forms of worship known as rituals and orders of worship known as liturgies. Musical instruments, choirs, processions, and even prescribed prayers have all been employed for this purpose, although in varying degrees, as some religious groups have become so formal that almost every item of worship is prescribed, whereas others have been completely spontaneous.

Certainly there is a place for some form in public worship. It is likely that the early church patterned its order of service to a degree after that followed in the synagogue. Jesus Himself instituted the Lord's Supper as an aid to remembering His sacrificial death and thus worshiping Him. Further, because of disorder in the church in Corinth, Paul said, "Let all things be done decently and in order" (I Corinthians 14:40).

### Questions for Discussion

1. What is true worship?
2. What are some legitimate aids to worship? What is the danger in aids to worship?
3. Where may a Christian properly worship God?
4. How may one learn to worship?
5. What is meant by the statement: "God is spirit . . ."? (This is a better translation than "God is a spirit . . .") What implication does this have for worship?

### The Heart of Worship

On the other hand worship can become purely a matter of form and entirely external. When this happens it is meaningless and unacceptable to God. It was of such a religion Jesus spoke when He said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:8,9).

It was a question of the nature of true worship that was involved in the question asked Jesus in the Scripture text for this lesson: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:20).

To understand the import of this query one should know something of its background. The speaker was a Samaritan woman. This people originated in the eighth century B.C. when many of the inhabitants of the Northern Kingdom of Israel were deported to various parts of the Assyrian Empire and their place taken by heathen colonists. Of course, this was followed by intermarriage which produced a people who were considered by the Jews as racial trash and religious schismatics. When the former refused to allow these to help in the rebuilding of the temple in Jerusalem, they erected their own place of worship on Mt. Gerizim, not far from where Jesus met this particular Samaritan woman. Although this temple had been destroyed about a century and a half previously, the Samaritans still maintained that Mt. Gerizim, not Jerusalem, was the place that God had chosen for His sanctuary as predicted in Deuteronomy 16:16. Because the woman thought that Jesus was a prophet, she asked Him to render a pronouncement on this vexing question.

Actually, historically, the Samaritans were wrong on this point, which is what Jesus meant when He said in His reply, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). But this was not the most crucial question in regard to worship. Actual worship must go deeper than mere ritual at some holy place. Therefore, Jesus did more than simply straighten out a long-argued point in theology. He said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:21,23,24).

Both forms of worship, the Samaritan, typified by Mt. Gerizim, and the Jewish, identified with Jerusalem, were to be superseded. Even before this happened, something other than a particular place was necessary for genuine worship. God is not a man. He is not limited by geographical or physical considerations. Rather He is spirit in nature. Therefore, acceptable worship upon the part of man must come from the area of his being that is highest and godlike, that is, his spirit. It must also be sincere ("in truth"). That which was true while God was worshiped in Gerizim and Jerusalem would still remain so when the worship of these places was superseded. So, although the Christian may be aided in his worship by various devices, he must see these only as helps, for his actual worship comes from within and is directed toward God.

### Daily Bible Readings

M. Mar. 15 Worship with Singing Psalm 101
T. Mar. 16 Thanksgiving and Praise Psalm 100
W. Mar. 17 Make Melody in Your Heart Ephesians 5:14-21
T. Mar. 18 The Merry Sing James 5:10-13
F. Mar. 19 A New Song Psalm 40:1-5
S. Mar. 20 Singing in Heaven Revelation 5:1-10
**Sun. Mar. 21—Topic: I Learn to Worship John 4:19-24**

Comments by Park H. Netting, professor of Church History and Bible at Pacific Christian College, Long Beach, California

Topic 3 in a Unit: Participating and Leading in Worship

# I Lead Worship

Psalm 95

### Suggested Program

Pre-Prayer Service
Prelude
Call to Worship: Habakkuk 2:20
Hymns of Praise: *Holy, Holy, Holy; Come, Thou Almighty King; Lead On, O King Eternal; O Worship the King*
Prayer Hymn: *Our God, Our Help in Ages Past*
Prayer
Announcements
Offering (Precede the offering with a prayer. Have the pianist play during the offering. Follow it with the singing of the Doxology or another appropriate offering song.)
Music: An anthem of praise by the youth choir or a vocal ensemble
Scripture Reading: Psalm 95
Leader's Talk
Discussion of the Topic
Closing Hymn: *Day Is Dying in the West*
Benediction
Postlude

## For the Leader

Your church has at least two distinct aspects to its youth program. On Sunday morning there are one or more classes for youth. These are taught by teachers, and an important purpose is to provide instruction in Christian knowledge.

The Christian Endeavor Society follows a different plan. In it the young people themselves conduct the meeting. Upon the basis of their own research and organization the society's program is constructed and organized. In the Sunday School class the students may be to a great extent passive learners, absorbing the material presented. In the Christian Endeavor Society they should be active participants expressing what they have learned. So in other services of the church, youth may be led in worship by adults, but the purpose in this topic is to help young people not only learn how but actually to lead a service of worship. Because again the theme is worship, the program should be dignified and somewhat formal.

## Publicity

The worship motif should again be followed in publicity. Appropriate worship programs of the church may be posted on the bulletin boards with suitable captions as a means of advertising the meeting. Rather than post cards, mail out some church bulletin covers which have a worship design. Some extra ones may be found in your church office or at a Christian literature store that sells such supplies.

## Leader's Talk

The Book of Psalms has been called "The Hymnbook of the Bible." Certainly in a discussion of worship it is appropriate that reference be made to this book because of its nature and the fact that the Psalms were used in the worship of both ancient Israel and the church as well.

The Psalm which has been read as our Scripture has something to teach us about worship. The first part (vv. 1-7b) is an invitation to a joyful, public acknowledgement of God's mercies. But worship includes more than praise. It involves warning and instruction as well. So the latter part of the Psalm (vv. 7c-11) fancies that worshipers have presented themselves before the Divine Presence as invited in the opening part of the Psalm. However, instead of a continuation of the theme of rejoicing found there, the message which the psalmist conveys to the people on behalf of God is a solemn warning against being deprived of the bliss of the people of God through following the bad example of the unbelief of their fathers in the wilderness in the days of Moses.

In this topic we shall consider these and other elements in public worship as well as personal preparation for leading a worship service and how to construct such a service.

## Talks on the Topic

### Elements of Worship

Public worship includes several elements. These are praise, prayer, Scripture reading, the presentation of offerings, and instruction. Besides, Christian worship has an additional feature, the observance of the Lord's Supper, or as it is also called, Communion. Of course not all of these are present in every service of worship, but a careful analysis of such a service would reveal the presence of at least some of them.

Not all of these elements will be discussed in detail tonight, but further thought concerning some of them is in order.

### Praise to God

Praise is a prominent feature of worship. This may be expressed through the reading of devotional literature such as the Psalms or other suitable poetry, Biblical or otherwise. The call to worship may well be of this nature. The benediction may in reality be a doxology (which means "a word of praise") rather than the specific pronouncement of a blessing (which is the proper meaning of this term).

However, the most common form that praise takes in the church service is music, especially hymns, anthems, responses, choral calls to worship, and doxologies. Instrumental music may have the effect of praise, but vocal music is particularly effective in this respect.

Yet it should be recognized that not all religious music is of this nature. It may have been written with an entirely different purpose. The kind of music that a particular piece is should be taken into consideration when selecting music for a worship service. In general, hymns are more appropriate for worship than choruses and Gospel songs. In general

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they are more stately, objective, and more directed toward Deity than the last two kinds. It is because the topics both last week and this have been concerned with worship that the songs suggested in THE CHRISTIAN ENDEAVOR WORLD have all been hymns rather than music of other types.

### Prayer to God

Worship may be defined as fellowship with God. In the reading of Scripture He speaks to us. But worship also makes provision for the worshiper to speak to God. This is done in prayer.

Jesus Himself provided His disciples with an example of what prayer should be like. This is commonly called the Lord's Prayer, which was included in the daily Bible reading for last Friday. The prayer itself is quite simple. It begins with a salutation to God, "Our Father which art in heaven." Reverence is enjoined in the phrase "Hallowed be thy name." It is noteworthy that Jesus suggested that spiritual concern come before self in prayer for interest in the kingdom and that submission to God is inferred in "Thy Kingdom come. Thy will be done, in earth, as it is in heaven."

Brief mention then is made of one's personal needs in the three concluding petitions. The first is a request for physical sustenance, "Give us this day our daily bread," while the last two are again concerned with the spiritual, but this time the petitioner's own needs, "and forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil."

It should be stated in passing that the Lord's Prayer was not intended primarily to be "repeated" or as a part of the liturgy of the church. Rather it was meant to be a model or sample prayer that Christians might use in composing their own prayers.

Of course, it should be recognized that there are different kinds of prayers which may be included in a worship service. The invocation is a brief calling upon God at the beginning of the service. The "pastoral prayer" in a church service is one in which the needs of the worshipers are put before God. The benediction is the pronouncement of a blessing upon the worshipers in the name of God.

One further point should be made about public prayer. The one who offers the prayers does so on behalf of the worshipers rather than for himself. He should remember that he is "leading in prayer." The place for personal prayer is in private.

### The Lord's Supper

Praise, prayer, and the reading of sacred writings are common to various religions, but there is one element of Christian worship which is peculiar to it. This is the Lord's Supper or Communion.

This sacred rite of the church is a memorial of the Lord's death upon the cross. The bread represents His body and the cup His blood. As baptism, the initiatory rite of the church, is meant to remind the convert of Christ's death at the very beginning of his Christian experience, so the Lord's Supper should serve as a constant reminder to the Christian of the same thing.

Yet Christians do not worship a dead, but a living Saviour. For this reason the early church met upon the first day of the week, the Lord's Day, the day on which Jesus arose from the dead, for the breaking of bread and prayers, or in other words, worship. Communion reminded them of His death, the day, of His resurrection. So Christians still meet on this day for worship.

### Leading Worship

Since the topic is *I Lead Worship,* the question might be raised as to what one should do to prepare for this important service.

One who leads others should himself be a worshiper. To prepare himself for a public service he might well pray to God privately to guide him so that the effect will actually be that which is the object of worship, fellowship with God upon the part of the worshipers.

The leader should thoroughly prepare himself in regard to every part of the service for which he is directly responsible. If he is to pray, he should think out his prayers in advance so that they will be purposeful. If he is to read Scripture, if he is not already familiar with it, he should go over it carefully so that he will not stumble over the pronunciation of unfamiliar names. He should take note of punctuation to enable himself to read with the proper accents and pauses.

Music that is suitable to the theme should be chosen in advance. The leader should also assign portions of the service which are to be conducted by others far enough before the service to give all adequate time to prepare themselves. It is preparation such as this which will radically improve dull, lifeless, meaningless Christian Endeavor programs too!

### Planning Worship

The construction of a worship service is not difficult if one sets about it in a systematic manner and far enough in advance.

First, it is well to determine what the central theme of the service will be. This might be the Lord's Supper, prayer, or some thought in the sermon or topic to be discussed. After this has been done, the service should be built around this theme in such a fashion that, to a large degree, the various elements all contribute to emphasizing this theme. To accomplish this, Scripture and hymns which are related to the theme should be selected. Likewise, the principal prayer should to some degree be concerned with this theme (although care should be taken to avoid making it simply a preview of the discourse and the benediction a repetitious summary of it).

The *Suggested Program* for both the topic of last week and this has attempted to do this very thing. Since the general theme is worship, emphasis has been upon formality and dignity. Hymns have been selected rather than Gospel songs or choruses. In the former topic the hymns have tended to glorify Christ, in the latter to praise God.

Yet, although planning is essential in constructing a good worship service, the result should still be a spontaneous worship of God "in spirit and in truth."

## Special Project

Carefully analyze the worship service of your church and the devotional programs of your Sunday School department and Christian Endeavor Society.

In analyzing a particular service, ask these questions:

*Does the program have a central theme?*

*What elements of the service emphasize the theme?*

*What elements do not seem to be related to the theme?*

*What improvements might be made in the service?*

*How can we help to improve the worship service?*

### Daily Bible Readings

M. Mar. 22 The Power of Silence Habakkuk 2:14-20
T. Mar. 23 Praising God in Music Psalm 43:1-5
W. Mar. 24 Seeking God Psalm 63:1-11
T. Mar. 25 Rejoicing in the Lord Philippians 4:1-7
F. Mar. 26 Worshiping in Prayer Matthew 6:5-15
S. Mar. 27 Daily Gratitude Psalm 118:14-24
**Sun. Mar. 28—Topic: I Lead Worship Psalm 95**

Comments by Park H. Netting, professor of Church History and Bible at Pacific Christian College, Long Beach, California

# Topics and Helps

FOR YOUNG ADULTS AND ADULTS

## Topic Summaries for March

Prepared by the Adult Work Committee

The Adult Work Committee which prepared these summaries included Timothy J. Kribs, chairman; Rev. R. P. Carter, Wanna Sell, and Mrs. Roger D. Vander Kolk.

### Overcoming Communism (three topics)

*Note: The first topic in this series appeared in the January 1965 issue.*

**2. Communism, a Way of Life**

*I John 4:1-3; Psalm 33:1-12*

Communism is a way of life. It is not an idle threat to our existence that people talk about for want of something better to do. It is not a threat to "wake up" the free world. Neither is it a topic that makes good newspaper copy. Evidences exist in our realm of experience that Communism is very real and has plans for world domination. With careful research the leader could chart the growth of Communism as it has filtered into and taken over various governments within the last 20 years. Perhaps an eyewitness lives within the community who could testify to experiencing Communistic domination. To many citizens Communism exists in a fairy-tale world and is beyond the grasp of comprehesion. The intent of this topic is to make each participant aware of the seriousness of Communism.

**3. Play the Role**

*Philippians 2:13-16; Psalm 26*

Each of us can take a lesson from the dedicated Communist worker. He lives his beliefs each hour of each day to the best of his ability with a dedication that is almost unmatchable. Each of us must be as informed about our convictions and as able to discuss them as the Communist is if we of the free world are going to make a dent in the progress Communism has been making. To be a drumbeater is insufficient. As Christians we must also be willing to march and live totally the convictions which we claim to hold concerning the power of the Lord Jesus Christ. Discuss the question: "How can John Doe, Christian, be an effective instrument in witnessing in today's world that the Gospel of Jesus Christ is the only answer to the personal and social needs of mankind?—specifically, what could he do in his everyday life that would leave an impression?"

### Home Missions (two topics)

**1. Facing New Frontiers**

*Joshua 1:1-7; John 4:34-42*

The "Significant Sixties" offers to this generation new challenges, tasks, and opportunities in the work of spreading the Gospel. One home missions opportunity has been brought about by the moving of people from city to suburban areas. These new areas are usually populated by newly-married couples, young adults with growing children, factory executives, or laborers. Many denominations and communions have established churches in these areas. Write your denominational headquarters to learn what your denomination or communion is doing in this type of work. Contact your church leaders and offer the services of your society members to help establish an outpost Sunday school or Christian Endeavor society. You might even begin by sponsoring and staffing a vacation Bible school.

**2. Senior Citizens**

*Proverbs 23:22; Deuteronomy 14:28,-29*

Another home frontier project might be a renewed interest in the ever-increasing senior citizens of your area. Because these people have reached the "golden years" is no sign that they are unuseable in the work of the Kingdom. What can your society do to make the retired person feel he is still useful and wanted? How may these people be used in the work of the church? How about those confined to their homes, rest homes, and institutions? Discuss ways in which you can minister to senior citizens in these conditions. A good resource book is *Beyond the Middle Years,* by Grace V. Watkins, Warner Press.

### Two Helpful Resources

**With Young Adults in Christian Endeavor** by Phyllis G. Brown and Bert H. Davis. This 48-page book covers leadership, organization, program, projects, and includes topic summaries for a year of meetings. Available for 75c from the Publishing Department of the International Society.

**Bibliography for Adult and Young Adult Societies.** Lists available resources under these headings: Adults in the Church, Bible, Church History, Citizenship, Evangelism, Family, Labor, Prayer, Programs, Projects, Science, Sex and Marriage, Stewardship, and Theology. Available without charge from the International Society.

# ROGER BABSON PAYS TRIBUTE TO CHRISTIAN ENDEAVOR

Roger W. Babson, noted statistician, in a recent syndicated column wrote of his own Christian life:

"In truth, I was born again that day. I left my old careless way of life and became interested in religion, especially in Christian Endeavor, a youth group founded by Dr. Francis E. Clark in 1881.

"The central purpose of Christian Endeavor was to tie young people to the life of the church through a pledge to support the church and by regular attendance at meetings they conducted themselves. I became so sincere in my devotion to Christian Endeavor that when I was to lead the grand march of the high school cadets, I first attended the Christian Endeavor meeting while my partner waited for me.

"This early interest has stayed with me through many later years. I have endeavored to carry out those principles, and have participated in the life of my local churches. Moreover, I was at one time moderator of the National Conference of the Congregational Christian Churches."

Mr. Babson makes his home at Babson Park, Massachusetts. He is the author of many books. He was a candidate for president of the United States in 1940 on the Prohibition ticket.

# NOW IS THE TIME TO ENROLL IN THE 1965 SOCIETY ROLL CALL

IN THIS 84TH ANNIVERSARY YEAR the International Society of Christian Endeavor, with the help of local societies and unions, will again seek out a Christian Endeavorer of the Year. Any Christian Endeavor society, union, or adult group in the United States, Canada, or Mexico which enrolls in the 1965 Society Roll Call may nominate a young person for the Endeavorer of the Year selection.

THE FIRST AWARD will be an all-expense paid trip (to a maximum of $150) to the 48th International Christian Endeavor Convention, Dallas, July 6-10, plus hotel and meal costs at the fabulous Statler Hilton Hotel in Dallas for five nights' lodging (dormitory style, four to a room) Tuesday through Saturday and all meals Wednesday through Saturday, plus a free registration worth $5.

THE NEXT THREE RUNNERS-UP will receive free hotel and meals as described above, worth $38, along with the free registration worth $5.

THE BASIS OF AWARDS will be a nomination by a Christian Endeavor society, union, or adult group. The form for nomination will be sent to any of these organizations which enroll during December, January, February, or March in the 1965 Society Roll Call.

PERSONS NOMINATED must have passed their 12th birthday but must not have reached their 22nd birthday by February 28, 1965. Any person nominated must be an active member of a Christian Endeavor society. The completed nomination forms must be received by the International Society in Columbus, Ohio, not later than April 9, 1965. The winners will be selected by a board of International judges appointed by the International Society of Christian Endeavor. The decisions of the judges are final and will be announced on May 25, 1965.

INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR
1221 East Broad Street, Columbus, Ohio 43216